

THE CIRCUIT RIDER
AND
THOSE WHO FOLLOWED

MARY THOMAS PEACOCK

Churches Included In The Study Clock

TENNESSEE

HAMILTON COUNTY

1. Centenary
2. Wauhatchie
3. Tyner
4. Harrison*
5. Red Bank
6. Signal Mountain
(Fairmount)*
7. Hixson
8. Jackson's Chapel*
(Prairie Spring)*
9. Reneau's Chapel*

MARION COUNTY

10. McKendree, Jasper
11. Annex
(McDaniel's Chapel)*
12. Hale's Chapel, Guild
13. Macedonia
14. Whiteside

SEQUATCHIE COUNTY

15. Chapel Hill
(Henninger's Chapel)*
16. Welch's Chapel

BLED SOE COUNTY

17. Wesley Chapel
18. Pikeville

RHEA COUNTY

19. Dayton First Church
20. Washington*

McMINN COUNTY

21. Spring Creek
22. Calhoun

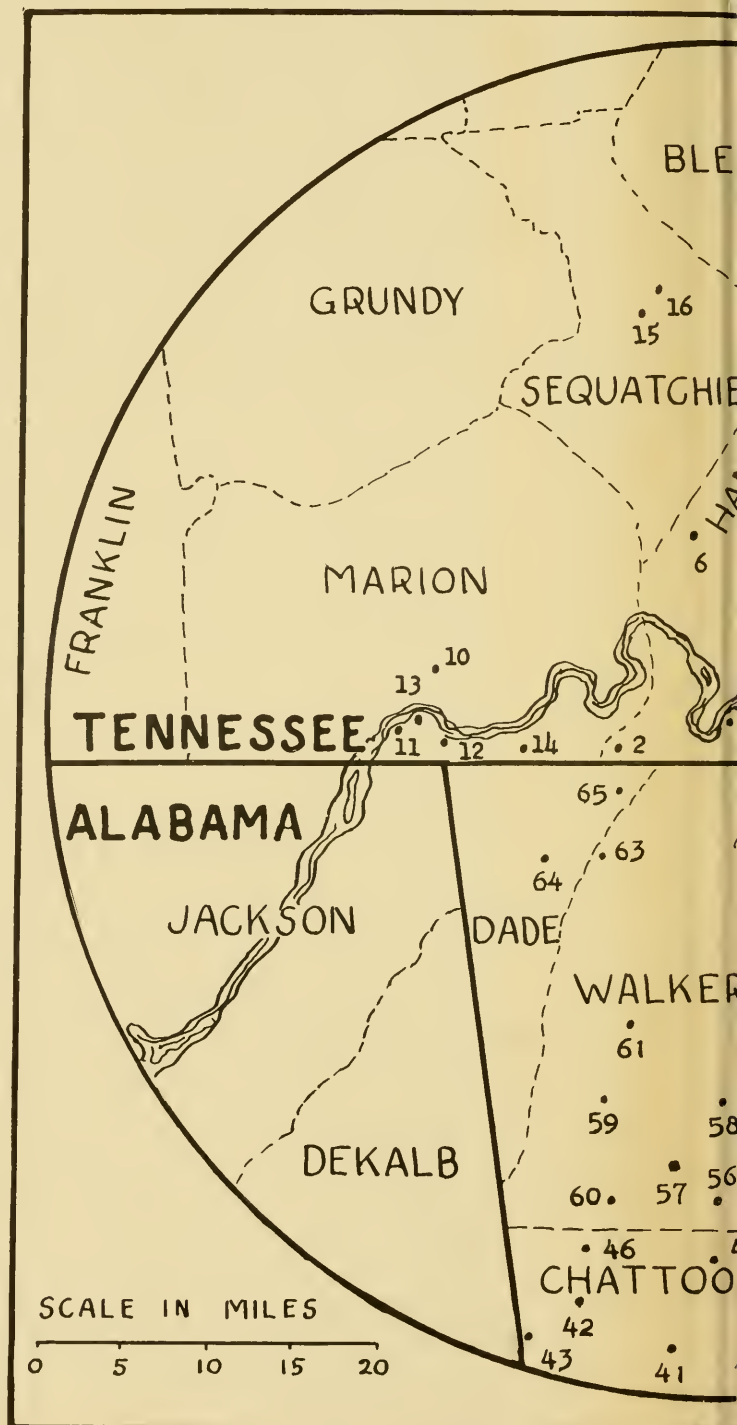
BRADLEY COUNTY

23. Charleston
24. Henegar's
25. Tasso (Chatata)*
26. Broad Street, Cleveland
27. First Church, Cleveland

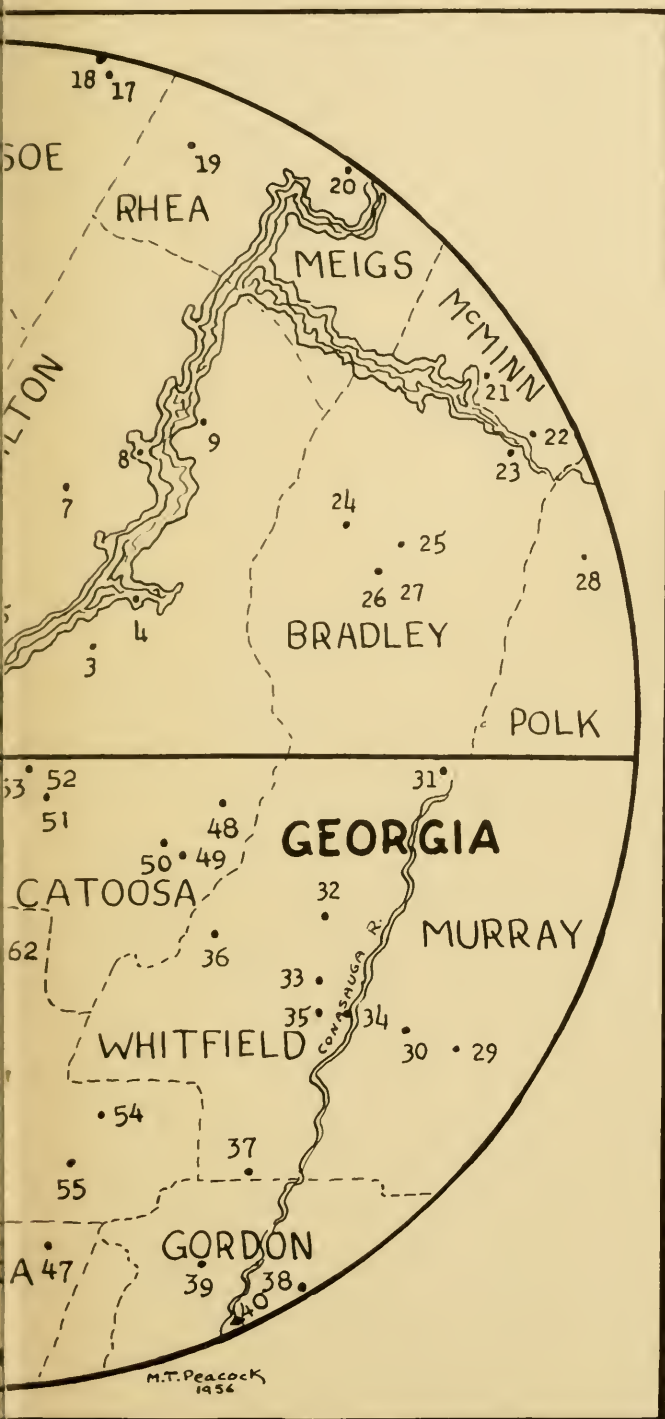
POLK COUNTY

28. Benton

*Not now in existence



ise Around Chattanooga As A Center



GEORGIA

MURRAY COUNTY

- 29. Mount Zion
- 30. Spring Place

WHITFIELD COUNTY

- 31. Mount Pleasant
- 32. Mount Olivet*
- 33. Pleasant Grove
- 34. Bethel
- 35. First Church, Dalton
- 36. Tunnel Hill
- 37. Cove

GORDON COUNTY

- 38. New Echota
- 39. Sugar Valley
- 40. First Church, Calhoun

CHATTOOGA COUNTY

- 41. Summerville
- 42. Broomtown*
- 43. Ami*
- 44. Bethel
- 45. Riegel Memorial, Trion (Penn's Chapel)*
- 46. Macedonia
- 47. Subligna

CATOOSA COUNTY

- 48. Bethel
- 49. Lee's Chapel
- 50. Ringgold
- 51. Boynton
- 52. Graysville
- 53. Newnan Springs

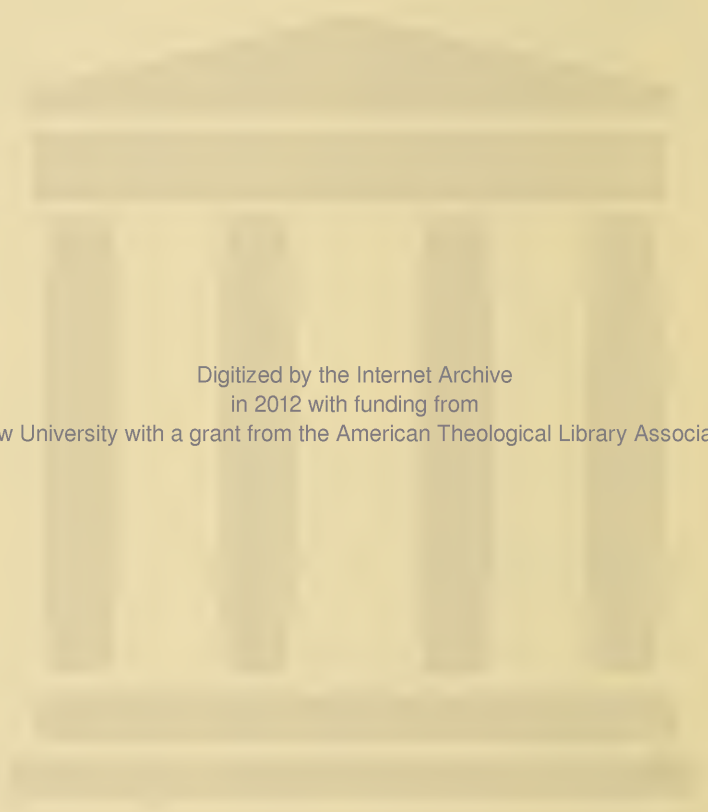
WALKER COUNTY

- 54. Concord
- 55. Pleasant Hill
- 56. Wesley Chapel
- 57. Mount Carmel
- 58. LaFayette
- 59. Cedar Grove
- 60. Trinity
- 61. Kensington
- 62. Rock Springs
- 63. Payne's Chapel

DADE COUNTY

- 64. Trenton
- 65. New Salem

*Not now in existence



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THE CIRCUIT RIDER AND THOSE WHO FOLLOWED

Sketches of Methodist Churches
organized before 1860 in the
Chattanooga area
with special reference to Centenary

By

MARY THOMAS PEACOCK

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THE CIRCUIT RIDER
AND
THOSE WHO FOLLOWED

261861



BISHOP BACHMAN GLADSTONE HODGE

DEDICATION

Bachman Gladstone Hodge was born on a red clay farm in Renfroe, Alabama, the son of a moderately well-to-do cotton farmer of great ambition, Edmund Armstrong Hodge, and a gentle mother, Alfred Louise Cate Hodge, of Ooltewah, Tennessee. The old Cate home was where the present Kelley family lives. This mother's simple purity and goodness had much to do with turning the young lad's thoughts toward the ministry. He was the fifth of eight children, and was known as a quiet and thoughtful child whose imagination could "conjure up" the most delightful tales. Often the other children would beg to hoe his row of cotton if he would but sit by and entertain them with a story, or perhaps an impromptu sermon.

His was a typical rural Alabama boyhood, simple surroundings, hard work and long hours. It offered a healthful zest for living, working and playing. It was "fish-fries" at the river, the County Fair, Sundays with family and neighbors, and the marvelous experience of going to town on Saturday! It was long talks with "Aunt Charlotte," the old former slave living on the place, who shared many a wise thought with the little boy, and it was "hants" that roamed after dark by the footlog across the creek.

"'Bot' Hodge will have to be a preacher," the neighbors would say, "he looks so sad." And even then, God's hand was on his life, nudging here, pushing there, toward his life's work. It was at his special sanctuary in a fence corner on the farm that he felt God calling him to be a minister. Money for his education was non-existent, but when God calls, He also opens doors, and the doors to college and university were miraculously opened by generous benefactors to the tall, gawky boy from Renfroe, whose long arms hung far below the sleeves of his borrowed suit.

Used to hard work, he plunged into a program of study to finish his inadequate high school training while taking his first year at Birmingham Southern College. He worked at odd jobs on the side to supplement his finances, and the "egg money" quarters in each letter from his mother, he diligently saved and budgeted. He pressed clothes, waited tables and sold books, making so many friends by his various contacts that he was elected President of the Student Body in his senior year.

Following college graduation, he served overseas as chaplain in World War I, after which he returned to enter Emory University, where he made final preparation for his calling.

In 1923 he married Mary Brown Buckshaw of Birmingham, Alabama, and they became the parents of two daughters, Mary Louise and Carolyn.

His first pastorate was at Woodlawn Methodist Church, Birmingham, to fill the unexpired term of Dr. John Simpson, his benefactor and President of Birmingham Southern, who died in June a few weeks following the graduation of Bachman G. Hodge. In November he was made assistant to George R. Stuart, pastor of the First Methodist Church, Birmingham. He served the Louisville, Kentucky, Conference for twelve years. A period of service followed in the Tennessee Conference.

Coming to Holston Conference, he has given twelve years of service to Centenary. During that time the Kate Lyle West Chapel and the Educational Building have been built, all debt cleared, and these buildings dedicated.

Dr. Hodge was elected a bishop by the Quadrennial Southeastern Jurisdictional Conference, which was held at Junaluska, North Carolina, on Friday, July 13, 1956. He preached at Centenary for the last time as their pastor, July 22, 1956. His daughter, Carolyn, now the wife of Dr. Alfred Rogers, wrote this sketch of her father and came for this last service. Centenary grieved at giving up its beloved pastor, is happy to be the church to make this great contribution to Methodism from Holston Conference.

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INTRODUCTION AND ACKNOWLEDGEMENTS

At the beginning of this study, the undertaking was discussed with Dr. Bachman G. Hodge, pastor of Centenary Methodist Church in Chattanooga. When he realized that the plan was to follow the history of our church, his reply was, "Methodism is not a church, it is a movement. Anything dealing with Methodists here should include all the Methodist Churches of the Chattanooga area, and should take in the work with the Indians."

Indians, however, were not the beginning of Methodism, for Methodism antedates those early efforts to Christianize the Red Men of America. So the trail led backward to discover the foundation stones.

But in order not to wander too far afield, I placed a forty-mile leash upon my ambition, and tethered it at Chattanooga as a center. Within the circle this described, there are fifty or more Methodist Churches which had their organization before 1860. Although Cowan, an early settlement in Franklin County, lies within the circle, it was not included because the mountains made a natural barrier, and at no time was it in the Holston Conference. All other territory included in the study, at some time or other, was a part of that Conference. Even though thus circumscribed, it was soon evident that a difficult task was ahead. Dr. Isaac Patton Martin, historian for Holston Conference, says, "Methodists were so busy making history they were too busy to record the history they were making."

Some sage has said that the present moment is Nature's device for converting the future into the past, and the past into history. What people are saying and doing today, by tomorrow will be history, regardless of whether it is recorded or lost forever. And because these Methodists have been busy, much has been lost. So the story, often fragments, of these sixty-five churches (to be exact) in this part of the Tennessee Valley, makes up this book.

In my search for accurate historical facts, Dr. Isaac Patton Martin has been of great assistance.

Dr. E. D. Worley, Chattanooga District Superintendent, until June 1956, has given sympathetic help.

The librarians at the Chattanooga Public Library have been most generous in their aid.

Mr. Robert Sparks Walker has given valuable help without stint of time.

Mrs. Charles R. Hyde has made unpublished material available and she has offered many helpful suggestions.

Mrs. Penelope Johnson Allen has kindly furnished valuable data upon missions among the Indians.

Mr. Leonard Raulston of South Pittsburg, Tennessee, graciously made his personal library accessible, where early history of Marion County, Tennessee, otherwise unobtainable, could be had.

Rev. A. M. Pierce, historian for Georgia Methodism, has carefully copied and given data on north Georgia churches.

Assistance has been given by librarians of Emory University, the Atlanta Public Library, the Methodist Publishing House Library and the State Library, the last two of Nashville.

Miss Bertie Wenning has accompanied the writer on many trips, helping collect and evaluate data.

Mr. R. Hicks Thurman has given much assistance at the Hamilton County Register's Office.

My brother, Charles K. Peacock, has served as chauffeur over this five thousand square-mile area, while the author obtained data and pictures.

My sister, Margaret L. Peacock, assisted untiringly in the tedious work of making the index.

And after all was said and done, Miss Bonnie Gilbert has read the manuscript with an English teacher's searching eye and kindly heart.

All of these generous people have my most sincere gratitude, for they have made it possible for me, with humility, to present this story.

M. T. P.

Chattanooga, Tennessee
February, 1957

Churches In Tennessee and Georgia by Counties

TENNESSEE

YEAR ORGANIZED

BLEDSON

Pikeville	1833
Wesley Chapel	1855

BRADLEY

Broad Street, Cleveland.....	1837
Charleston	1825
First Church, Cleveland.....	1837
Henegar's	1846
Tasso	1836

HAMILTON

Centenary	1839
*Harrison	Before 1851
Hixson	1835
*Jackson's Chapel	1820's (?)
Red Bank	1849
*Reneau's Chapel	1849
Signal Mountain	1957 (?)
Tyner	1844
Wauhatchie	before 1860

MARION

Annex (McDaniel's Chapel)	1857
Hale's Chapel	?
Macedonia	?
McKendree, Jasper	1833
Whiteside	1855

McMINN

Calhoun	1820 (?)
Spring Creek	1820 (?)

POLK

Benton	1840
--------------	------

RHEA

Dayton	1833
*Washington	by 1825

SEQUATCHIE

Chapel Hill	1852
Welch's Chapel	1826 (?)

*Not now in existence

GEORGIA

YEAR ORGANIZED

CATOOSA

Bethel	-----before	1860
Boynton	-----	1850
Graysville	-----	1840
Lee's Chapel	-----before	1860
Newnan Springs	-----before	1838
Ringgold Road	-----	1845

CHATTOOGA

*Ami	-----before	1849
Bethel	-----before	1849
*Broomtown	-----	1830's (?)
Macedonia	-----	1840
Riegel Memorial, Trion	-----	1843
Subligna	-----before	1849
Summerville	-----	1842-1843

DADE

New Salem	-----	1840
Trenton	-----before	1860

GORDON

First Church, Calhoun	-----	1852
New Echota	-----	1844
Sugar Valley	-----	1857

MURRAY

Mount Zion	-----	1844-1845
Spring Place	-----	1838 (?)

WALKER

Cedar Grove	-----	1851
Concord	-----	1844
Kensington	-----	?
LaFayette	-----	1835
Mount Carmel	-----	?
Payne's Chapel	-----	1850's
Pleasant Hill	-----	1847
Rock Springs	-----	1844
Trinity	-----Before	1849
Wesley Chapel	-----	1835 (?)

WHITFIELD

Bethel	-----	1851. (?)
First Church, Dalton	-----	1838 (?)
*Mount Olivet	-----	1845
Mount Pleasant	-----	1840 (?)
Pleasant Grove	-----	1852
Tunnel Hill	-----	1858
Cove	-----	1847 (?)

*Not now in existence



JOHN WESLEY
"The Founder of Methodism"

PART ONE

“How Firm A Foundation”

CHAPTER I

THE BEGINNING OF METHODISM

The first circuit rider was John Wesley. "He became 'the soul that over England flamed.' For fifty years he rode throughout the British Isles, along every road in England, Scotland, Wales, and Ireland, preaching in every conceivable place, facing daily perils to life and limb, displaying amazing fortitude. Reading and writing as he rode, he traveled a quarter of a million miles and preached 42,000 times." (1)

So, in order to discover the foundation of Methodism for the Chattanooga area, we shall wish to find the keystone of Methodism everywhere. This will lead us to England, where we shall meet the brothers, John and Charles Wesley; and from there we shall want to trace the story of Methodism as it came first to the pioneer, then the Cherokee, and lastly, as it became the source of inspiration for the founding of the early Methodist Churches that circle around Chattanooga. Hence we turn to England.

Epworth, England, is a little town among the hills of Lincolnshire. It has never been large enough for the makers of ordinary maps to bother about including it in their delineations. But if only a point, it is a focal point, and here we find ourselves about the year 1700.

In 1688 the "Glorious Revolution" had ended by driving James II from the throne, thereby establishing Protestant succession. Seven years later Scotland and England were united into the Kingdom of Great Britain. In 1714 the House of Hanover held the throne in the person of George I. After the mid-century mark the Seven Years War in Europe became known in America as the French and Indian War. During this time (1760) George III and his corrupt party came to the throne, paving the way for the Revolt of the Thirteen American Colonies, ending in 1783. But to return to the beginning of the century in Epworth.

Here, we find the Wesley Family, for Samuel Wesley had been made the rector of the little Church of England at Epworth. Susanna, his wife, had already borne him fourteen children; and now at the rectory on June 17, 1703, their fifteenth child, John, was born. Four years later came Charles, who was next to the youngest, nineteen children in all, eight of whom died in infancy.

(1) Elmer T. Clark, *An Album of Methodist History*, p. 61.

The rectory housed a busy household, but an orderly one, for Susanna Wesley was a good organizer. Each child had his tasks, and each claimed his portion of his mother's time for training and guidance. Susanna Wesley gave at least an hour a week to each child, instructing, directing, and molding his religious life.

When John Wesley was seventeen (1720) he entered Oxford. Here the gently rising hills and storied Thames with its tributary, the lovely Cherwell, embrace this ancient town with its venerable history and unbroken procession of statesmen, poets, philosophers, and religious leaders. Wrapped in a haze of romance and beauty, the twenty-one separate colleges that make up Oxford University, have stood for the greater part of a thousand years. John Wesley entered Christ Church College, and there he was educated for the ministry. His health was poor and in order to make the best use of his time, he drew up a schedule for each day of the week. In 1725 he was ordained a deacon in the Church of England, and two years later he became his father's curate, which meant assistant minister.

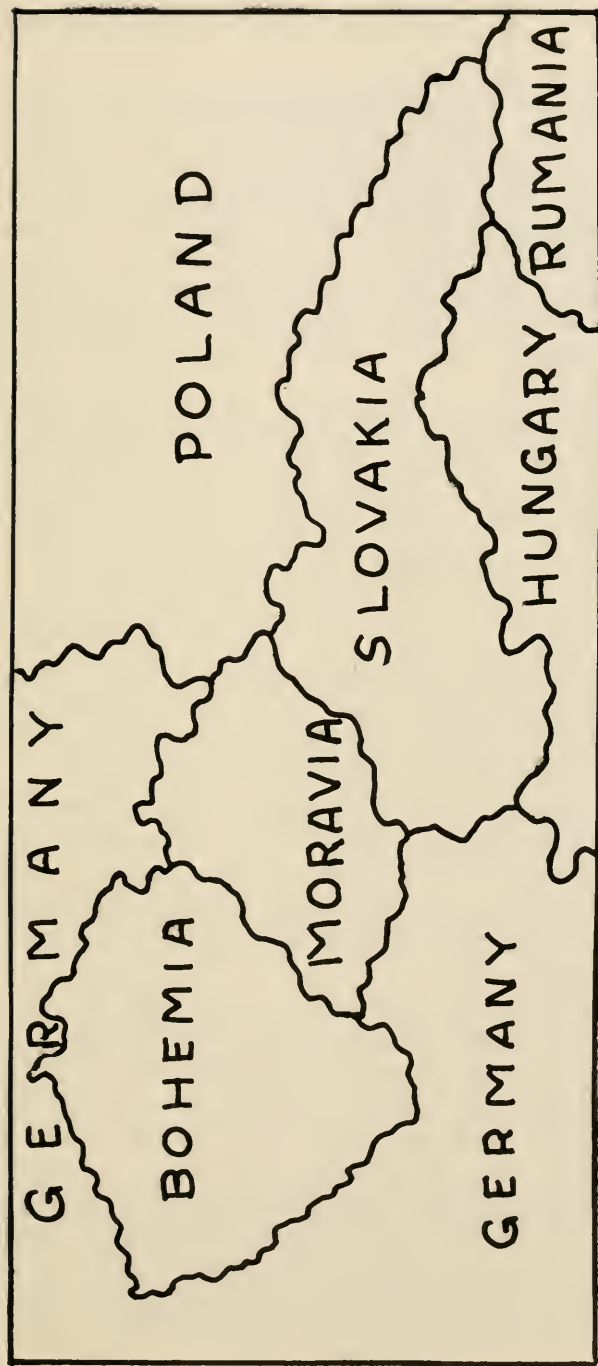
Charles Wesley followed John to Christ Church College and while he was a student there, a group of young men gathered about the Wesley brothers, and came to be known as the "Holy Club." Their strict conduct and the methodical way in which they performed their religious duties led to their being called in derision, "Methodists."

John and Charles Wesley became interested in mission work, and in October 1735, they took ship for Savannah, Georgia, where Charles became secretary to Colonel Oglethorpe (later General Oglethorpe), and John planned to carry on missionary work among the Georgia colonists and the Indians. On the stormy voyage, John Wesley was deeply impressed by the calm faith and confidence of some Christians from Moravia,⁽¹⁾ who were fellow passengers. Further acquaintance in Savannah, where Wesley studied their religious doctrine, served to deepen this first impression. Wesley knew that he did not have the faith that casts out fear.

The mission work was carried on during 1736 and 1737 and was found to be impracticable. At the conference held later in London,⁽²⁾

(1) Moravia was formerly a province of Austria Hungary and later of Czechoslovakia, lying between Bohemia and Slovakia. Moravians (United Brethren) make up the denomination which arose in Bohemia and Moravia among the followers of John Huss.

(2) Wade Crawford Barclay, *Early American Methodism*, Vol. 1, p. 1, ff.



The home of the Moravians

(The first Methodist Conference was held in London, June 25, 1744.) no consideration was given to the sending of a Methodist preacher to the American colony. After returning to England, John Wesley attended a society meeting of the Moravians in London. It was there on May 24, 1738, in Aldersgate Street, that Luther's Preface to Romans was being read. Wesley, himself, describes it, "about a quarter before nine while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed." Thus there came to him a firm conviction of the saving power of Christ.

John Wesley began preaching his new faith, and when he found the churches closed against him, he joined George Whitefield, a celebrated revivalist. Together they held their meetings outdoors. Wesley's energy was amazing. He traveled about 5,000 miles a year and preached, on the average, some fifteen sermons a week. In spite of great opposition, the meetings were attended by thousands.

To facilitate the work, Wesley organized the converts into bands for prayer, and then church societies were formed. Leaders were appointed to serve as lay pastors, and later many of these were ordained or commissioned as preachers. This action was equivalent to a break with the Church of England, although strangely enough, it was not so recognized as such by Wesley, himself.

Besides the enormous amount of energy that John Wesley threw unstintingly into preaching, he gave generously of himself to social and charitable work. In addition he wrote upon religious subjects. His JOURNAL gives an account of his life and work. He was as methodical in his private life as in religion, regularly retiring at ten and rising at four.

His personal life held its sadness and disappointments. His father, Samuel, had died in April of 1735, before he and Charles had set out for America. Susanna Wesley died in 1742. Nine years later John married a widow by the name of Mary Vazeille. The union proved unfortunate, for later she left him. In 1788 Charles died, and on March 2, 1791, John Wesley passed to his reward, closing nearly eighty-eight years of dynamic living. The two brothers were closely associated in all they did. Charles is remembered as a writer of hymns, having composed some six thousand. Many of these remain favorites among Protestants of all denominations. Certainly the work of John and Charles Wesley justifies our saying, "how firm a foundation!"

In America the foundation for Methodism was laid, at least in part, by the work of Robert Strawbridge, who settled in Maryland about 1760. Soon afterward he built a little log meeting house on Sam's Creek, the first Methodist Church in America.⁽¹⁾ During the same decade Wesley had sent the first missionaries to America. In 1771 Francis Asbury came. The control of Methodism was under the direction of John Wesley until after the Revolution, but from the beginning of the establishment of the work on the Atlantic coast of America, the position of Methodism was not secure until after the war was over.⁽²⁾

This security came about largely through the work of Asbury. Francis Asbury had meager schooling in England, but self-taught, he read the Bible in Hebrew and in Greek. He made it a rule to read one hundred pages a day from all sources. In his Journal he records titles of more than one hundred books. He read the Bible through nearly one hundred times. Much of his reading and rehearsing of his sermons was done in the saddle.⁽³⁾

On September 10, 1784, John Wesley wrote a letter from Bristol, England, to Dr. Coke, Mr. Francis Asbury, and "our brethren in America," stating that, "by a very uncommon train of providence many of the provinces of North America are totally disjoined from their mother country." He accordingly appointed Dr. Coke and Mr. Francis Asbury to be "joint superintendents over our brethren in North America."⁽⁴⁾ However, Asbury would not accept this appointment until elected by the American Methodist preachers.

Originally, it had been Wesley's plan for Methodism in America to be controlled by the English Methodists, but Asbury was the only English Methodist preacher who remained in this country during the Revolution. He understood the Americans better than did John Wesley, and he was better suited to holding the American Methodist societies together. Wesley realized this.⁽⁵⁾

In December 1784, Asbury was made a bishop,⁽⁶⁾ and at the Christmas Conference of December 27, 1784,⁽⁷⁾ in Baltimore, under

(1) I. P. Martin, *History of Methodism in Holston Conference*, p. 1.

(2) *Minutes of the American Conference, 1773-1828*, Vol. 1, 1840.

(3) Wade Crawford Barclay, *op. cit.*, Vol. II, p. 433.

(4) John B. M'Ferrin, D.D., *History of Methodism in Tennessee*, Vol. I, p. 30.

(5) William Warren Sweet, *The Rise of Methodism in the West*, p. 1.

(6) Wade Crawford Barclay, *op. cit.*, Vol. II, p. 445.

(7) *Methodist Magazine and Quarterly Review*, Vol. xiv (Vol. III new series) 1832, p. 96.

his leadership, the American Methodist Church had its beginning. Henceforth, American Methodists were free to create their own bishops, ordain their own ministers, and adopt their own discipline. At this time there were 14,000 Methodists in America, the largest number in the Southern States.⁽¹⁾

The American Conference in 1785, acting under the advice of Wesley, "agreed unanimously that circumstances made it expedient for us to become a separate body under the denomination of the Methodist Episcopal Church." There were then 18,000 members and 104 preachers.

Churches were planted in America and mothered by other denominations as well as Methodists.

The Church of England.....	Jamestown.....	1607
Congregational	Plymouth.....	1620
Dutch Reformed.....	New Netherlands.....	1628
	New Amsterdam	
Baptist (Roger Williams.....	Rhode Island.....	1639
three years after settlement)		
Presbyterian	Philadelphia.....	1706
Methodist		
Robert Strawbridge.....	Sam's Creek.....	1760
Wesley Chapel ⁽²⁾	John Street, New York, Oct. 30, 1768	
(dedicated)		

Having witnessed the planting of Methodism in American soil, we now turn to trace the events that led to the beginnings of what became the Holston Conference.

(1) William Warren Sweet, *The Rise of Methodism in the West*, p. 1.

(2) The site of Wesley Chapel was first leased at one pepper-corn a term. Wade Crawford Barclay, *op. cit.*, Vol. 1, p. 1.

CHAPTER II

EVENTS LEADING TO THE ESTABLISHMENT OF HOLSTON CONFERENCE

Pioneer America afforded a rich soil for the growth of Methodism. From the beginning when John Wesley and George Whitefield preached to the crowds of miners gathered under the open sky in England, the gospel had its appeal for those seeking haven. God's plans often make use of human events, and nowhere may be found a more striking example of perfect timing than the coming of Methodism to America. "From a missionary enterprise directed by John Wesley as an overseas extension of British Wesleyanism, it was transformed into an indigenous American church, self-directed and wholly American in spirit."⁽¹⁾

It is true that the strongest religious force in Virginia and the south as a whole, was Presbyterianism, but their preachers were far too few to reach the majority of the people. Among frontiersmen a democratic religion would take hold. That was Methodism.⁽²⁾

So the Methodist roots took hold. The first conference in America was held in Philadelphia in June, 1773. Ten preachers were stationed in New York, Philadelphia, New Jersey, Baltimore, Virginia, Norfolk, and Petersburg. The 1776 conference convened in Baltimore on May 21st, and the report shows that Methodism had moved into North Carolina with three preachers and 683 in the societies. There were twenty-four preachers from New York to Carolina reporting 4,921 members.

As the pioneers filtered through the Shenandoah Valley into the Piedmont section of Virginia and into the Carolinas, there were Methodists among them. Later, passing beyond the Alleghenies by way of Cumberland Gap into what became Kentucky and Tennessee, they settled along the Ohio, the Cumberland, and the Tennessee, and their tributaries. Stephen Holston had come in 1748⁽³⁾ to a place near the headwaters of the river which bears his name. Barclay⁽⁴⁾ says the "Holston Country was a general name for a considerable area embrac-

(1) Wade Crawford Barclay, *op. cit.*, Vol I, p. 156.

(2) *Ibid.*, p. 1.

(3) I. P. Martin, *op. cit.*, p. 11.

(4) Wade Crawford Barclay, *op. cit.*, Vol I, p. 141.

ing the headwaters of the Holston and Kanawha Rivers in what is now East Tennessee and Southwest Virginia."

Daniel Boone had already hunted in Kentucky, when Richard Henderson negotiated a private treaty with the Indians by which they ceded to him a large section of the land now Kentucky and Middle Tennessee.⁽¹⁾

Boone was followed by James Robertson, John Sevier, and William Blount. Because of the stress of Indian wars, there was a strong tendency toward independent and self-government, as shown by the Watauga Settlement in 1772, Transylvania in 1775, and the State of Franklin in 1784, formed without sanction of the United States. North Carolina had ceded her western land to the United States Government in 1784. The people of the Watauga Settlement objected to the manner in which it was done. Previous to this, North Carolina had neglected her western territory, having left them without government. Then she rescinded her cession and tried to put down the rebellion among the pioneers. Thus, in self defense the State of Franklin came into being in 1784. It endured until February 1788; however, conflict continued the greater part of that year.⁽²⁾

All of these settlements had Methodists among them, exhorters, local, and itinerant preachers. There were laymen, too, such as Edward Cox and Edward Morgan, who were active in building the first church in the Holston Country about 1773, Page's Meeting House.⁽³⁾ At the annual conference held at Ellis' Preaching House in Sussex County, Virginia, May 6, 1783, which adjourned to Baltimore the 27th, a plea was heard from the Methodists in the Holston Country for a preacher. As a result, the Holston Circuit was established.

This circuit embraced the settlements on the Watauga, Holston, and Nolichucky Rivers. Jeremiah Lambert was given the assignment where he found a membership of sixty on the entire circuit. That first year there were sixteen new members.⁽⁴⁾ M'Ferrin says that Methodism was of the people who had less of this world's goods. They are the ones who make migrations. Many of these coming to Holston and Watauga headwaters were Methodists.⁽⁵⁾

(1) Walter Brownlow Posey, *The Development of Methodism in the Old Southwest*.

(2) William Warren Sweet, *op. cit.*, p. 18, ff.

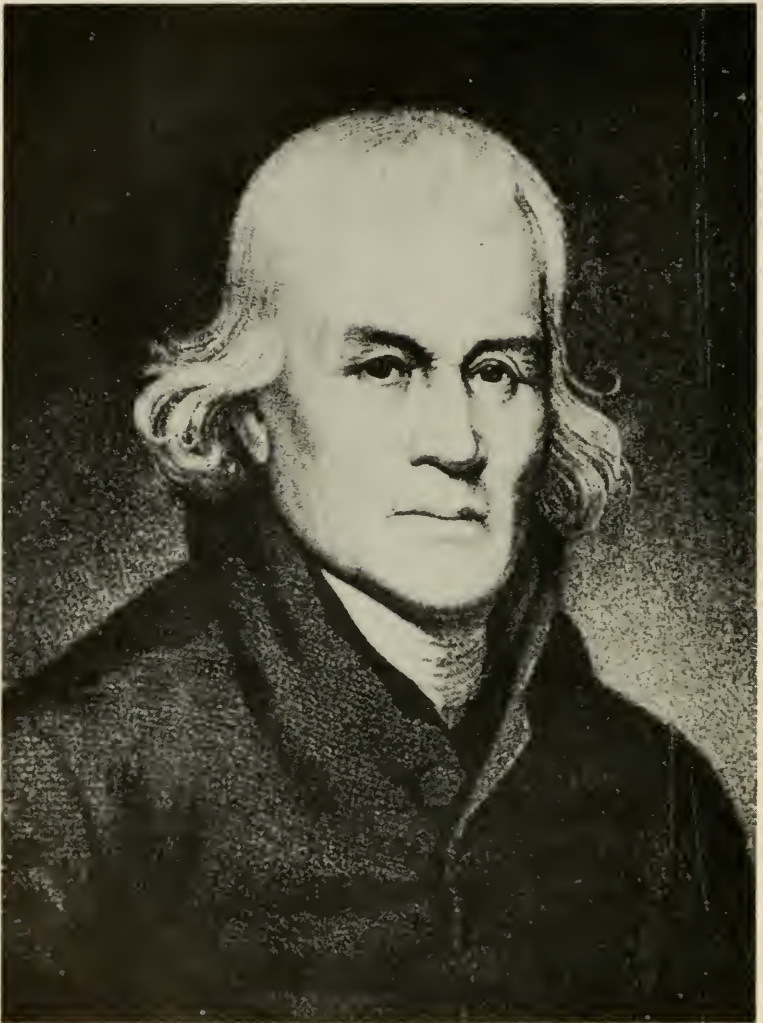
(3) I. P. Martin, *op. cit.*, p. 11.

(4) *Minutes of the Annual Conferences of the M. E. Church, 1773-1828*.

(5) John B. M'Ferrin, D.D., *History of Methodism in Tennessee*, Vol. 1, p. 326.



The "Old Russell House," Saltville, Virginia, 120 years old when pictured in 1898. It was the residence of Mrs. Elizabeth Russell, sister of Patrick Henry, the first Methodist convert in Holston territory. In it Bishop Asbury was entertained while he held the first conference in Holston. (*Holston Annual* 1898, p. 32.)



Bishop Francis Asbury

There were steady gains. By 1785 two preachers were assigned to Holston. The report of 1786 shows 250 in the societies for Holston and in 1787 there were 449.

Then on May 13, 1788, Bishop Asbury came to "Half Acres" and Keywoods (or Cawood) on the Holston River, in what is now Washington County, and conducted the first conference in Holston, the first west of the Alleghenies.⁽¹⁾ Asbury arrived a week late; so they preached for a week.⁽²⁾

In the minutes of 1797 the term "presiding elder" is first used. Dr. I. P. Martin maintains that the words presiding elder, and circuit rider, are contributions to the English language made by Methodism. In a letter to James Quinn while he was presiding elder, Asbury said, "You will be eyes, ears, mouth, and wisdom from us to the people and from the people to us."⁽³⁾

Rev. Thomas B. Craighead came to Tennessee in 1785 and preached at Nashville and some of the forts and stations in the neighborhood. In 1787 Benjamin Ogden passed from the Wilderness of Kentucky and began to preach in the Cumberland Country embracing Nashville and the territory now in Sumner, Davidson and Robertson Counties.⁽⁴⁾ The first society formed in the Cumberland District was at Cage's Bend on the Cumberland River, twenty-eight miles north of Nashville, in 1791 or 1792. The meeting house was built of logs, and they called it Rehoboth. Asbury and McKendree both preached there.⁽⁵⁾

This country west of the Alleghenies was designated the Kentucky Conference, and was so called until 1801, when the name was changed to Western Conference.⁽⁶⁾ The first conference held in the Western Conference, of which the Holston District was a part, was held in Tennessee in the Cumberland District at Strothers Meeting House near the headwaters of Big Station Camp Creek, northwest of where Gallatin now stands. The date was October 2, 1802. Strothers Meeting House is now enshrined on the campus of Scarritt College in Nashville.

(1) *Minutes of the Annual Conferences, op. cit.*, p. 17.

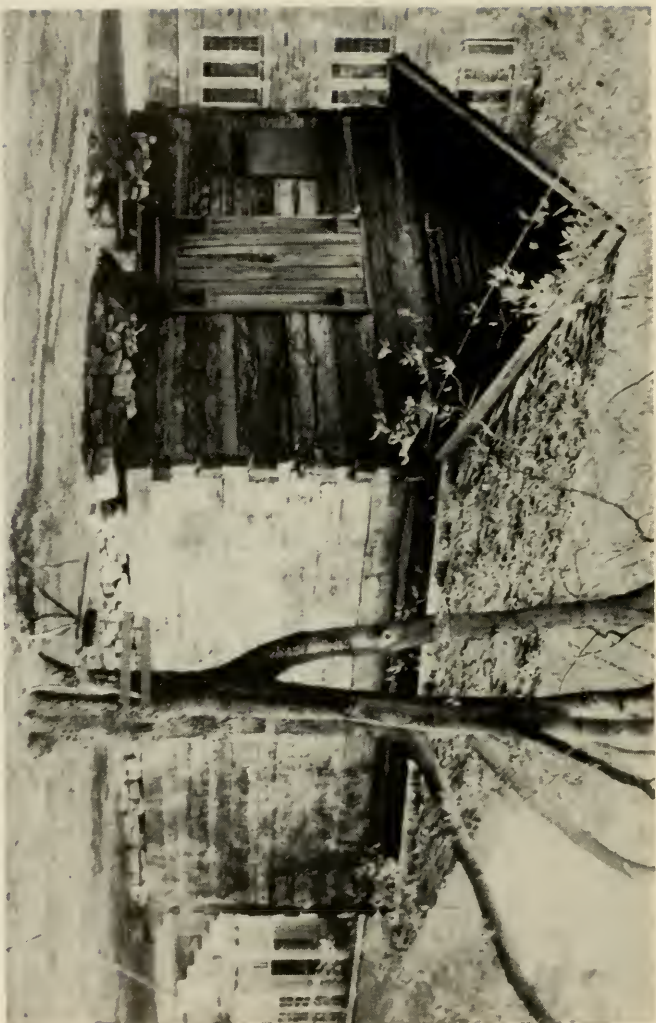
(2) John B. M'Ferrin, *op. cit.*, p. 63.

(3) Wade Crawford Barclay, *op. cit.*, Vol. II, p. 365.

(4) John B. M'Ferrin, *op. cit.*, Vol. I, p. 36.

(5) *Ibid.*, p. 192.

(6) *Ibid.*, p. 362.



Strothers Meeting House, Scarritt College Campus, Nashville, Tennessee. Here the first conference in the Western Conference was held October 2, 1802. The house then stood near the headwaters of Big Station Camp Creek near Gallatin, Tennessee.

At the 1801 conference William McKendree was made presiding elder. In 1808 he was made a bishop, the first American-born bishop in the Methodist Church.⁽¹⁾ Barclay says that at this conference McKendree preached such a powerful sermon that the people seemed to say with one accord, "this is the man of our choice."⁽²⁾ Dr. M'Ferrin refers to McKendree as "advanced in years," having passed fifty.⁽³⁾

The hardships of these times would be conducive to making a person advanced in years soon after fifty. M'Ferrin in quoting McNally⁽⁴⁾ says that the whole appearance of the Western Conference (1802) as a body, was strongly indicative of hard labor, privation, and suffering. Their clothes were of the plainest homespun. Their shoes (boots they had none) were strong, coarse home-tanned leather; and there was not what could be regarded as a decent overcoat among them. As to pecuniary compensation, they received almost none at all. Asbury's Journal of 1790 carries a significant comment. After having crossed the mountains from North Carolina into Tennessee, there is this entry: "I found the poor preachers indifferently clad, with emaciated bodies and subject to hard fare. Yet I hope they are rich in faith." And at the conference held at Ebenezer in Greene County, Tennessee, September 15, 1806, Bishop Asbury notes that the preachers were in want and could not help themselves; so he parted with "his watch, his coat, and his shirt" to relieve them as far as possible.⁽⁵⁾

The circuit rider went through storms of wind, hail, snow and rain; climbed hills and mountains, traversed valleys, plunged through swamps, swam swollen streams, lay out all night, wet, weary and hungry, held his horse by the bridle all night, or tied him to a limb, slept with his saddle blanket for a bed, his saddle or saddle-bags for his pillow and his old big coat or blanket if he had any, for a covering. Often he slept in dirty cabins, on earthen floors before the fire; ate roasting ears for bread, drank buttermilk for coffee, or sage tea for imperial; took, with a heavy zest, deer or bear meat, or wild turkey, for breakfast, dinner and supper, if he could get it.⁽⁶⁾

(1) Wade Crawford Barclay, *op. cit.*, Vol. I, p. 150.

(2) *Ibid.*, Vol. II, p. 446.

(3) John B. M'Ferrin, *op. cit.*, Vol. I, p. 362, ff.

(4) *Ibid.*, Vol. II, p. 131.

(5) John B. M'Ferrin, *op. cit.*, Vol. II, p. 6.

(6) Walter Brownlow Posey, *The Development of Methodism in the Old Southwest*, p. 47.

"What the Catholic Church is in Mexico," ventures James Phelan, himself a Catholic, "the Methodist Church is in Tennessee. Other denominations have followed in the wake of civilization. The Methodist circuit riders led it." . . . "The rational mind might have justly demanded a greater degree of equality between the magnitude of the thing to be accomplished and the difficulties and dangers attending its accomplishment. . . . Herein was manifest the grandeur of the circuit rider's character."⁽¹⁾

Theodore Roosevelt said, "The whole country is under a debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs and seeing that his pressing material cares and the hard grinding poverty of his life did not wholly extinguish the divine fire within his soul."⁽²⁾

The circuit system was basically Wesleyan, but it was peculiarly adaptable to America. Asbury, himself, kept on the move, not particular as to the location for a service: a cabin, a tavern, a grove. Also the system made use of local talent. When a young man showed inclination toward public speaking, he was urged by the circuit preacher and the class leader of the society, to ask to be recommended to the presiding elder, when he came for a quarterly conference. He was urged to try to become an exhorter or to ask for a local preacher's license. Often the minister was short on learning, but long on enthusiasm and the ability to preach free grace, free will, and individual responsibility.⁽³⁾

The earliest circuits were four, five or six weeks circuits. James B. Finley's circuit, the Wills Creek, was four hundred seventy-five miles around.⁽⁴⁾ Preaching appointments were generally for 12 o'clock noon on all days except the Sabbath. On a clear day everybody could tell by the sun when it was noon. There were few clocks and fewer watches in a frontier community.⁽⁵⁾ The advent of a circuit rider

(1) James Phelan, *History of Tennessee*, pp. 226-232.

(2) Walter Brownlow Posey, *op. cit.*, frontispiece.

(3) *Ibid.*, p. 446.

(4) William Warren Sweet, *The Rise of Methodism in the West*, p. 41.

(5) William Warren Sweet, *Circuit Days in Indiana*, p. 48.

in any place was the signal for a general turnout of all Methodist families.⁽¹⁾

Asbury averaged 6,000 miles a year in a ministry of forty-five years over the worst of roads. He presided in 234 annual conferences and ordained 4,000 persons in the ministry.⁽²⁾ Incessantly traveling, preaching daily, carrying on extensive correspondence with circuit riders in all parts of the country, he found time almost daily to make pastoral calls on the sick, the aged, the wayward.⁽³⁾ He understood firsthand the privations of the circuit rider. The entry in his Journal for December 21, 1814, reads, "Our conference began and continued until the 27th. Ten elders have been ordained and two deacons; . . . I preached at the ordinations, but with so feeble a voice that many did not hear; I had coughed much and expectorated blood."⁽⁴⁾

Again on February 1, 1815, we find, "The weather has been excessively cold and keenly felt by an old man of seventy, deeply wounded in the limbs, breast, and lungs."⁽⁵⁾

On September 21, 1815 he wrote, "We came to Cincinnati. Bishop McKendree and myself had a long earnest talk about the affairs of our church. . . . I told him in my opinion the western part of the empire would be the glory of America for the poor and pious, that it ought to be marked out for five conferences: Ohio, Kentucky, Holston, Mississippi and Missouri."

On October 20, 1815, Asbury attended his last conference. It was his fifty-fifth year of ministry. December 3rd he wrote, "preached." December 7th was the last Journal entry. Francis Asbury was born August 20, 1745. He died March 31, 1816, of "consumption" and is buried in Mount Olivet Cemetery, Baltimore, Maryland.⁽⁶⁾

But the ground work had been laid and would go forward. As early as 1807, at the session of the Western Conference we find among the assignments, "West Point to be supplied." John P. Brown tells us that, "John Ross received his education at Southwest Point, called Kingston."⁽⁷⁾ Dr. I. P. Martin, tells us that West Point was

(1) William Warren Sweet, *Pictures of Early Methodism in Ohio*, pp. 51-53.

(2) Wade Crawford Barclay, *Early American Methodism*, Vol. II, p. 428.

(3) *Ibid.*, p. 446.

(4) Ezra Squire Tipple, Editor, *The Heart of Asbury's Journal*, p. 680.

(5) *Ibid.*, p. 681.

(6) *Ibid.*, pp. 707, 710.

(7) John P. Brown, *Old Frontiers*, footnote, p. 473.

in the Tennessee Valley. The similarity must not cause confusion. In the Minutes of the Holston Conference of 1808, West Point does not appear, but the 1809 Minutes assign Milton Ladd as preacher and Learner Blackman as Presiding Elder for Tennessee Valley, and West Point disappears. By 1819 Tennessee Valley appointments were given as Sequatchey. In 1833 Sequatchey gives place to Jasper and Pikeville.

In 1812, the Western Conference extended its borders so as to embrace that part of Tennessee north of the Tennessee River, Kentucky, Ohio, Indiana, Illinois, Missouri, and Louisiana. There were only a few points occupied by the ministry in some of these areas because of the sparseness of the settlements.⁽¹⁾

The Holston District remained a part of the Western Conference until 1812, when the Tennessee Conference was carved out of the older Western Conference. The Holston District then became a part of the Tennessee Conference. The first session of the Tennessee Conference was held at Fountain Head near Gallatin, on November 1, 1812.

Holston District remained a part of the Tennessee Conference until the meeting in Knoxville November 25, 1824. At this time the eastern part of Tennessee, North Carolina to the Black Mountains and the southwest part of Virginia were formed into the Holston Conference; and on November 27, 1824, the Holston Conference held its first session with eleven members present and Bishop Robert R. Roberts presiding.⁽²⁾

KENTUCKY CONFERENCE

HOLSTON ASSIGNMENTS 1783-1824

		Number in the Societies (White) (Colored)
1783	Jeremiah Lambert	60
1784	Henry Willis.....	76
1785	Richard Swift	
	Michael Gilbert	

(1) John B. M'Ferrin, *History of Methodism in Tennessee*, Vol. 1, p. 41.

(2) *Original Minutes of Holston Conference*, 1824-1836, Vol. I, not paged.

		Number in the Societies	
		(White)	(Colored)
1786	Mark Whitaker.....	250	
	Mark Moore		
1788	Jeremiah Mastin.....	360	3
	Joseph Doddridge		
Conference first met in Holston May 13, 1788			
Holston sometimes spelled Holstein			
1789	John Baldwin.....	411	9
	Mark Whitaker		
1790	Julius Conner.....	450	14
1791	John Sewell.....	140	6
1792	Salathiel Weeks.....	214	13
	James Ward		
	Barnabas M'Henry, Elder		
Conference met in Holston May 15, 1792			
1793	John Simmons	271	18
	Stith Mead, John Kobler, Elder		
1794	Francis Acuff	257	18
	John Lindsay		
1795	Tobias Gibson	269	15
	Aquilla Jones		
1796	Conference determined by states		
	Holston in Virginia division		
	Obadiah Strange.....	272	18
1797	Holston and Russell.....	390	23
	Holston ..William Burke		
	William Duzan		
	RussellJohn Watson		
	This year term presiding elder first used.		
1798	Holston ..Thomas Wilkerson.....	245	13
	RussellObadiah Strange.....	133	9
1799	Holston	247	11
	RussellJohn Sale	117	11
1800	Conference held for Holston at		
	Dunworth, first Friday in April		
	Holston	385	22
	RussellJames Hunter.....	118	21

		Number in the Societies (White) (Colored)	
1801	WESTERN CONFERENCE		
		588	39
1802	Holston District		
	John Watson, Presiding Elder		
	Green.....Moses Floyd.....	601	30
	John A. Grenade		
	Holston, Samuel Douthet.....	188	13
	Russell, James Hunter.....	151	16
	Learner Blackman		
	New River		
	Ezekiel Burdine	117	27
	Louther Taylor		
	Western Conference held at Cumberland, October 2, 1802		
1803	Holston District		
	John Watson, Presiding Elder		
	Holston, Thomas Milligan	683	15
	John A. Grenade		
	Nollichuckie	659	35
	French Broad.....	683	24
	New River.. ..	286	43
	Clinch	500	53
	Powell's Valley was added		

Western Conference

1804	Holston District		
	same as 1803 with station added		
	<i>Wilderness</i>Jacob Young		
1805	Holston District	3,122	182
	<i>Wilderness</i> not reported		
1806	Holston District	2,773	171
1807	Holston District	3,109	198
	Thomas Wilkerson, Presiding Elder		
	<i>West Point</i> to be supplied		
1808	Holston District		
	<i>West Point</i> not reported		

		Number in the Societies (White) (Colored)	
1809	Holston District Learner Blackman, Presiding Elder <i>Tennessee Valley</i> ..Milton Ladd....	74	
1810	Holston District Frederick Stier, Presiding Elder <i>Tennessee Valley</i> ..William Young	375	6
1811	Holston District Frederick Stier, Presiding Elder <i>Tennessee Valley</i> Thomas Hellums.....	420	30
1812	Holston District Frederick Stier, Presiding Elder <i>Tennessee Valley</i> William B. Elgin.....	330	21

TENNESSEE CONFERENCE

The Tennessee Conference met at Fountain Head

November 1, 1812

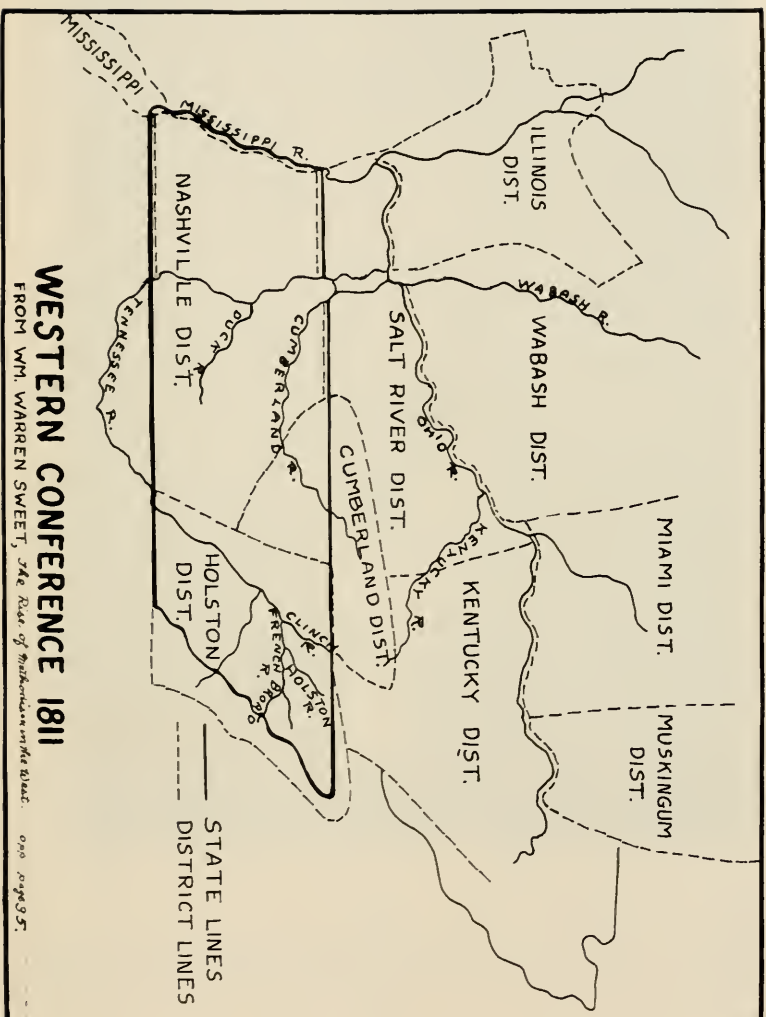
Holston District....*Tennessee Valley*

Presiding Elder Preacher

1813	James Axley.....Thomas A. King..	565	75
1814	James Axley.....Jesse Cunningham	571	88
1815	James Axley.....John Manifee	423	9
1816	James Axley.....William Hart.....	493	48
1817	John Henninger..Hugh McPhail..... John Seaton	590	48
1818	John Henninger..Thos. Stringfield..	490	42
1819	James Axley.....James Wilton.....	226	
In 1819 Holston District adds <i>Sequachey</i> (<i>sic</i>)			
	James Porter.....	273	
1820	James Axley Tenn. Valley, Benj. Edge..... Elisha Simmons	356	38
	Sequatchy.....Samuel Patton.....	228	8

	Presiding Elder	Preacher	Number in the Societies (White) (Colored)	
1821	James Axley			
	Tenn. Valley.....	Obadiah Freeman Robert Hopper	377	54
	Sequatchy Valley	John Kesterson John Paulsaul	370	7
1822	John Dever			
	Tenn. Valley....	Lewis S. Marshall John Rice	417	81
	Sequatchy (<i>sic</i>) Valley	John Cragg John Bradfield	428	9
1823	John Dever			
	Tenn. Valley....	Samuel Harwell.... Josiah R. Smith	538	103
	Sequatchy (<i>sic</i>) Valley	Thomas J. Brown William Cumming	360	14

In 1823 The Tennessee Conference established the Huntsville District which included the CHEROKEE MISSION. In 1824 The Holston District became HOLSTON CONFERENCE. The work among the Indians commenced under the Tennessee Conference, was later transferred to the Holston Conference. Now we shall turn to one of the features of Methodism that made a strong appeal to the Indian nature, the Camp Meeting. Then we shall follow the work of the Methodists among the Cherokees.



WESTERN CONFERENCE 1811

FROM WM. WARREN SWEET, *The River of Mathematics on the West.* 000 209835.

CHAPTER III

CAMP MEETINGS

Twenty-seven years before Holston Conference came into being, an event took place which was greatly to influence the later work in Holston and the entire trend of Methodism at large. This was a religious revival that began in Kentucky on the Cumberland River in 1797, under the influence of a Presbyterian minister by the name of James McGready. This revival lasted eight years. Here originated the camp meeting, which thereafter became a Methodist institution.⁽¹⁾

"The time, place, and origin are quite clear (camp meetings).⁽²⁾ John McGee, a Presbyterian minister associated with James McGready, wrote under the date of June 23, 1820, to the Rev. Thomas L. Douglas, Methodist, describing his participation in a meeting on Red River, Kentucky, in 1799, saying, ". . . from this meeting, camp meetings took their rise. One man for the want of horses for all his family to ride and attend the meeting, fixt up his waggon, in which he took them and his provisions and lived on the ground throughout the meeting. The next popular meeting was on Muddy River, September 1799, and this was a camp meeting. A number of waggons loaded with people came together and camped on the ground."

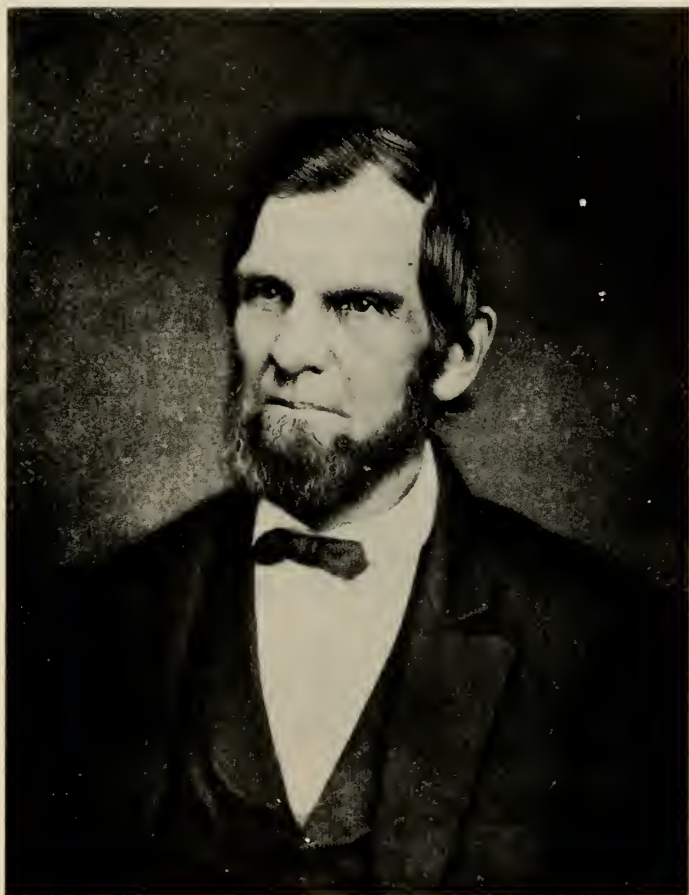
In the Southwestern Christian Advocate and Journal for September 28, 1839, the statement is made that the origin of camp meetings was with John Page, an itinerant preacher in East Tennessee, about 1798.

M'Ferrin says⁽³⁾ that for these camp meetings some procured tents of cloth similar to those used by soldiers in the tented field; others made brush arbors in connection with their covered wagons and carriages. Still others put up temporary shelters of poles and boards. At length the well-built camp ground became established. A plot was usually selected near a flowing spring. It was generally square with a shelter in the center for public worship to accommodate thousands. The pulpit was at one end on a rude platform with a "book board" and a place for a pitcher of water, and candles. The

(1) William Warren Sweet, *The Rise of Methodism in the West*, p. 18 ff.

(2) Wade Crawford Barclay, *Early American Methodism*, Vol. 1, footnote p. 145.

(3) John B. M'Ferrin, D.D., *History of Methodism in Tennessee*, Vol. I, p. 336.



John B. M'Ferrin, Missionary on Will's Valley Circuit 1829. Born June 15, 1807, died May 10, 1887. (M'Ferrin, *History of Holston Methodism*, Vol. II, frontispiece)

altar was the place for penitents. It was made of poles or square hewn timber, placed on posts. At the four corners were openings for going in and out. Inside the altar were seats called by some in derision, the "mourners' bench."

Again in speaking of camp meetings, M'Ferrin says,⁽¹⁾ "The sweet songs of Zion filled the air, while the camp fire illuminated the woods. They used torches instead of candles or lamps."

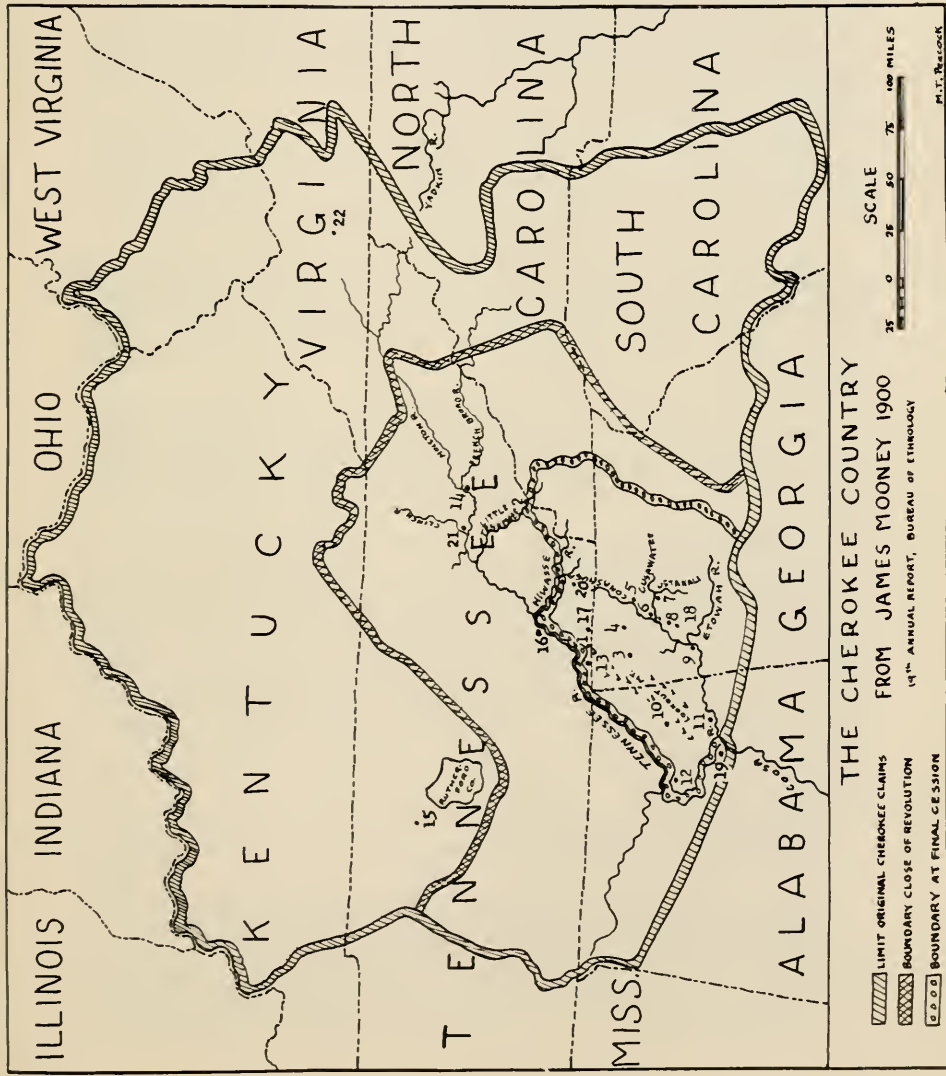
One more comment is in line with these others. Because of the topography of the country, camp meetings were a necessity. People came in ox carts, on foot, on horseback. They made booths, built small tents, and one-room shelters of boards split by their own hands.⁽²⁾

The camp meeting forms one chapter in the way the frontiersmen scaled upward. But the hardships of the pioneer church were not confined to conquering the wilderness. There were the Indians with which to reckon. Although bloody encounters were common, it is a recognized fact that peaceful means were undertaken. From the evidence it would seem that no denomination attempted more, nor accomplished quite so much in Christianizing the Red Men, as did the Methodists.

(1) *Ibid.*, Vol. II, p. 200.

(2) Rev. George G. Smith, D.D., *History of Georgia Methodism*, p. 270.

- 1 Chattanooga (Ross's Landing).
Ross's Post Office—Mr. Coody's
just across Georgia state line.
- 2 Echota—Cherokee Capital
- 3 Chatooga (LaFayette)
- 4 Dalton
- 5 Spring Place
- 6 Cusawatee (Coosawatee)
Later called Newtown
- 7 Ustanaula (Oostanaula)
- 8 Calhoun
- 9 Rome (home of Chief John
Ross from 1828 to 1838)
- 10 Wills Town in Wills Valley
- 11 Turkey Town (birthplace of
John Ross)
- 12 Creek Path (Riley's, Neely's
Grove, Gunter's, Guntersville)
- 13 Running Water (near White-
side)
- 14 Knoxville
- 15 Nashville
- 16 Sale Creek
- 17 Brainerd—(Chickamauga)
- 18 Oithkeloga (R. S. Walker,
Torchlights to the Cherokees
—Map, p. 2)
- 19 Gadsden
- 20 Cleveland
- 21 Southwest Point—(Kingston)
- 22 Saltville (Russell House)



CHAPTER IV

MISSIONARY WORK AMONG THE INDIANS

"The first human beings set foot on Tennessee soil about 6,000 years ago." Their ancestors came from Siberia and Manchuria by way of Alaska. They were hunters, using a throwing stick.⁽¹⁾ This date is now considered to be between 10,000 and 15,000 years.^{(2) (3) (4)}

More advanced Archaic Indians arrived about 3,500 B.C. and lived along the Tennessee River from Alabama to Kentucky, where mussels were plentiful.

About 1,000 B.C. another group of people called Woodland Indians, came from the north and lived in East Tennessee. They made pottery and cloth, used the bow and arrow, and cultivated the soil.

Somewhere near 1,000 A.D. the Mississippi Indians came, probably from Mexico. They were fine artisans, good farmers, and progressive. They captured their predecessors and established towns. The descendants of these people were the Creeks, Chickasaws, Choctaws, and others.

Last of all come the Cherokees, perhaps about 1,600 A.D. from the north, of Iroquois origin. They took up their abode chiefly in the southern Appalachian region. Their domain extended originally over large parts of what we know as the Carolinas, Georgia, Alabama and East Tennessee.

The word Cherokee came from the Cheerake Nation, from Chee-ra meaning "fire"⁽⁵⁾—men possessed of the divine fire. The Cherokees called themselves Yunwiyi meaning "real or principal people." On ceremonial occasions they frequently spoke of themselves as the Kituhwagi or Cuttawa. The Tennessee River in early times was called the Cussate. The form of the word Cherokee seems to date from 1708.⁽⁶⁾

(1) T. M. N. Lewis, "Conserve Tennessee's Archaeology," *The Tennessee Conservationist*, May 1954, p. 8.

(2) Tennessee Archaeologist, Editor's Note, *The A. L. LeCroy Collection*, Vol. XI, No. 2, Autumn 1955, p. 75.

(3) Frank J. Soday, "The Quad Site, A Paleo-Indian Village In Northern Alabama," *Tennessee Archaeologist*, Vol. x, No. 1, Spring 1954, p. 5.

(4) Carl F. Miller, "Life 8,000 Years Ago Uncovered in an Alabama Cave," *The National Geographic Magazine*, October, 1956, p. 542.

(5) Samuel Cole Williams, *Adair's History of the American Indians*, p. 237.

(6) James Mooney, *Nineteenth Annual Report of the Bureau of Ethnology*, Part I, pp. 182-185.

That they were an intelligent people is evidenced by the speed with which they progressed in the schools provided for them, and by the alertness they exhibited in absorbing the white man's mode of living.

The Moravians went near the Eastern Cherokee country in 1752 and established the community of Wachovia on the upper Yadkin in North Carolina. In 1784 Martin Schneider made an exploratory trip to the Little Tennessee country, but reported that the times were not ripe. The Cherokees were skeptical of the white man's ways and religion. But the Moravians whose religious life had so greatly influenced John Wesley, came to be the opening wedge with the Cherokee Indians. The Moravians were quiet, reserved, non-war like among themselves, and their example was good in that it set forth some of the best qualities in the white man's civilization.

In 1799 a group of Cherokees, including James Vann and Charles Hicks, requested a mission school at David Vann's home at Spring Place,⁽¹⁾ Georgia. It was nine years (1809) before the Moravians working in this school received the first Christian convert.⁽²⁾ The next convert was Charles Hicks in 1813. Later Galagina was converted. He was given the name of the New Jersey philanthropist, Elias Boudinot, and under this name he became the first editor of the Cherokee Phoenix.⁽³⁾

Gideon Blackburn did missionary work among the Cherokees,⁽⁴⁾ under the Presbyterian church. In 1803 he was busy north of the Hiwassee River. He had a branch mission and school at Sale Creek. He conducted a school at Spring Place for ten years and supervised a small private school, the Ross School, at Chickamauga. By 1807 he had taught more than four hundred to read the English Bible.⁽⁵⁾

The American Board of Missions was created in June 1810 with the intention of converting the whole world in one generation. The organization took place at Andover, Massachusetts. They sent missionaries to India and the Sandwich Islands. Then they made pro-

(1) Robert Sparks Walker, *Torchlights to the Cherokees*, p. 26 ff.

(2) Henry Thompson Malone, "The Early Nineteenth Century Missionaries in the Cherokee Country," *The Tennessee Historical Quarterly*, Vol. x, 1951, p. 127.

(3) John P. Brown, *Old Frontiers*, p. 467.

(4) Robert Sparks Walker, *op. cit.*, p. 16.

(5) Henry Thompson Malone, *op. cit.*, ff. p. 127.

vision for work among the Creeks, Chickasaws, Choctaws, and Cherokees.

But before this time, September 16, 1808, Mr. Blackburn had written to a friend in Tennessee, "The period has at last arrived, on which I have long fixed my eager eye, the Cherokee Nation has at last determined to become men and citizens. A few days ago, in full council, they adopted a constitution which embraces a simple principle of government. The legislative and judicial powers are vested in a general council. All criminal accusations must be established by testimony." Then in January 1810 Blackburn⁽¹⁾ sent the following census to Dr. Morse of the Cherokee Nation:

Indians	12,395	Grist mills, saw mills.....	several
Whites in Nation.....	341	Salt petre works.....	3
Whites, Indian wives ..	113	Powder mill	1
Negro slaves	583	Wagons	30
Cattle	19,500	Ploughs	480
Horses	6,100	Spinning wheels	1,600
Swine	19,600	Looms	467
Sheep	1,037		

In Mr. Blackburn's letter he notes that these advantages have mostly been obtained since 1796 and have rapidly increased since 1803. The number of Bibles and Testaments in the Nation was 600. Yet, when Rev. Cyrus Kingsbury was sent out under the Foreign Mission Board in 1816 to investigate the possibility of establishing a school, there was not a church in the Cherokee Nation, and Blackburn's school had ceased to exist (possibly because of the War of 1812). As a result of Rev. Kingsbury's visit the Brainerd school was established.

In this same year, 1816, the Cherokees admitted the Baptists, Methodists, Congregationalists, and Presbyterians, on the same terms as the Moravians: the work must center around schools.

The Baptist ritual was similar to the Cherokee's "going to the river." The Baptists were active in the Cherokee Valley towns. The Moravians were the most loved of all. They exhibited wisdom in

(1) Rev. Enoch Mudge, *History of the Missions of the Methodist Episcopal Church, History of American Missions by Tracy and others.* 1840. pp. 31, 62, 65, 66.
Robert Sparks Walker, *op. cit.*, p. 244.

dealing with the Indians, but they were so non-aggressive that the great body of the Cherokee Nation did not know that the Moravians were at Spring Place. The school and mission at Brainerd were under the Congregational Church. The students were instructed in household and agricultural arts as well as the art of Christian living. The congregation in the meeting house was in about equal parts, white, red and black.⁽¹⁾

The Methodist tactics seem to have been different. According to Bangs,⁽²⁾ "So far as the Methodist aboriginal missions are concerned, a different method has been pursued, and so far different results witnessed. Instead of endeavoring first to introduce among them the arts of civilized life, thus gradually preparing the way for their spiritual improvement and salvation, the missionary has marched directly up to the savage heart, adapted his mode of instruction to his condition, and God has in a very signal manner blessed His word to the conversion and salvation of the Indian. This accomplished, he has been easily brought by gentle steps to walk in the path of civilization."

The work of opening a mission and introducing the Christian civilization to the Indians in Alabama, by the Methodist Episcopal Church, was provided for at the conference held at Columbia, South Carolina, commencing January 11, 1821, when Bishop McKendree appointed Rev. William Capers, Missionary in South Carolina, to the Indians (Creeks).⁽³⁾

To find the beginning of mission work among the Cherokees under the Methodists, we turn to a young man by the name of Neely. Richard Neely was born in Rowan County, North Carolina, January 13, 1802. While young, his parents moved to Rutherford County, Tennessee. On August 20, 1819, he obtained religion and united with the Methodist church. In April 1821, he was licensed to exhort. The following September he was licensed to preach, and in the same year he was admitted into the traveling connection. During this conference year (1821-1822) while on the Paint Rock circuit, Huntsville District, Neely became friends with Richard Riley. Riley was

(1) Marion L. Starkey, *The Cherokee Nation*, pp. 29 ff.

(2) Nathan Bangs, D.D., *History of the Missions Under the Care of the Methodist Episcopal Church*, p. 147.

(3) Anson West, D.D., *A History of Methodism in Alabama*, p. 367.

a mixed blood who lived twelve miles south of Fort Deposit, which was on the Tennessee River five or six miles northwest of where Guntersville is today. ⁽¹⁾ Riley asked Neely to preach at his (Riley's) house. From the spring of 1822 through the rest of the conference year, Neely preached at Riley's house once a month to the thirty-three Cherokees who gathered to hear him and a younger preacher named Boyd, who had been sent to assist Neely. ⁽²⁾ Riley's, at Creek Path, became Neely's Grove, then Gunter's and later Guntersville, as we know it. In the summer Neely reported "organized a society of thirty-three, all natives, and have appointed Brother Riley class leader." ⁽³⁾

This was the beginning of the work among the Cherokees by the Methodists. Neely reported to the conference October 1822, which met in Greene County, Tennessee. The report recommended that a mission be established in the Cherokee Nation and that a missionary be sent to reside in the neighborhood of Riley's. The conference appointed Andrew Jackson Crawford as missionary. Crawford opened a school on December 30, 1822, with twelve children. Soon there were twenty-five. ⁽⁴⁾

A council had been called among the Indians, and it had given its approbation of the school. Prosperity seemed to be promised. At first the missionary met some opposition in preaching, but through the influence of Riley this was removed, and the natives soon built a comfortable house to preach in, where they had regular week-day preaching by the preachers.

A quarterly meeting was held on the Sabbath of January 18th, and the Lord was in the midst. The exercises of the love-feast were highly interesting. These simple-hearted people spoke with apparent sincerity, and with power, and the work increased.

There was other work in the Cherokee Nation. Mr. Coody lived near Ross's Post Office on the main road from Nashville to Georgia. In 1822 he invited two Methodist ministers to preach at his home. A society was afterward formed. ⁽⁵⁾

(1) *Ibid.*, p. 208.

(2) *Ibid.*, p. 385.

(3) Nathan Bangs, D.D., *History of the Missions Under the Care of the Missionary Society of the M. E. Church*, pp. 136-137.

(4) *Minutes of the General Conference*, 1829, p. 37.
Anson West, *op. cit.*, pp. 384, 385.

(5) Walter Brownlow Posey, *The Development of Methodism in the Old Southwest*, p. 87.

In conversation with Mrs. Penelope Johnson Allen she stated that in 1823 the Cherokee mission field was divided. Nicholas D. Scales was given the upper mission work at Ross's Post Office near Lookout Mountain just across the Georgia line from the present city of Chattanooga. The *Missionary Register* ⁽¹⁾ locates Ross's Post Office as "a station of the Methodists in the Cherokee country, on the main road leading from Nashville to Georgia, about one hundred miles from the missionary station at Riley's." Posey ⁽²⁾ says that Scales was sent to the northern section "lying wholly within Tennessee," but it is a fact that Ross's Post Office was in Georgia. At the close of Mr. Crawford's year the Cherokees desired that Richard Neely be returned to Riley's. Accordingly Neely was given his old work at Riley's at Creek Path and as teacher of the school. With reference to schools, West ⁽³⁾ says "The most advanced pupils in the Nation (Cherokee) were at Lookout."

There was a camp meeting at Riley's begun July 31, 1823. "All who attended the meeting and many natives there were, some from sixty miles away, were comfortably lodged and generously bedded. Thirty-one professed to find peace with God through our Lord Jesus Christ and twenty-five adults and twenty children were baptized. It was difficult to close the meeting so intense was the interest. A new society was organized at a place within range of the camp ground." ⁽⁴⁾ By the end of 1823 there were over one hundred members at Riley's and two exhorters of the Cherokee's, named Gunter and Brown.

The camp meetings appealed to the Indians because they took part. At prayer meetings the entire congregation voiced its petition simultaneously. The din is said to have been terrific, but they liked it. Starkey ⁽⁵⁾ says that members of the mission board were very doubtful of the spiritual value of such meetings, but (we quote Price when the Indians left Chattanooga) "people were more dismayed when John Ross became a Methodist while his wife, Quatie, stood with the conservative Moravians."

In 1824 a new circuit was formed in the Tennessee Conference, called Gunter's. Richard Neely was again sent to the Lower Mission

(1) *The American Missionary Register*, March 1825, Vol. vi, p. 72.

(2) Walter Brownlow Posey, *op. cit.*, p. 87.

(3) Anson West, *op. cit.*, p. 396.

(4) *Ibid.*, p. 387.

(5) Marion L. Starkey, *The Cherokee Nation*, pp. 29-32.

and Nicholas D. Scales to the Upper Mission located at Ross's Post Office. In addition, Isaac W. Sullivan was assigned to the Middle Station. (1)

The missionaries attended to their schools and preached on the Sabbath. They were assisted by some of the natives who took the circuit in company with the missionaries. Besides interpreting, they sang, prayed, and exhorted with such life and power in the Cherokee language as to be instrumental in the conversion of souls.

At the Tuesday night session, November 28, 1824, of the Holston Conference (2) it was moved and seconded that a committee of three be appointed to unite with the President to determine the amount necessary to support the missionary or missionaries that may be appointed to the upper Cherokee Mission at Mr. Coodie's. It will be recalled that the mission work thus far had been under the Tennessee Conference. This Tuesday night session of Holston was the first move that conference had made.

That same year (1824) Richard Neely was sent to form the Wills Valley Circuit. The territory of Neely's operation in this new circuit was as follows: A line from Chickasaw Island in the Tennessee River to the junction of the Coosa River and Wills Creek; along the Coosa River to the junction of the Etowah and the Oostanaula; from the junction of these rivers to the Point of Lookout Mountain where Chattanooga now is, and from there along the Tennessee River to Chickasaw Island. (3) (4)

"Neely preached anywhere he could gather a congregation in the bounds of that territory. Anywhere he was at home, and the spot of ground where night overtook him in the journey was his bed. He was for Christ's sake a rover among savages, for Christ's sake he adopted the style of life peculiar to that wild tribe, and for Christ's sake he accepted the people as his people. He married one of the natives, a Miss McNair, a woman of education."

The Tennessee Conference in the report in the minutes of 1825-1826, under the Huntsville District (p. 21) reporting the Cherokee Mission showed:

(1) *Minutes of the Tennessee Conference*, 1827, pp. 22-23.

(2) *Original Minutes of Holston Conference*, Vol., 1824-1836.

(3) Emmett Starr, *History of the Cherokee Indians and their Legends and Folklore*, p. 94.

(4) Anson West, *History of Methodism in Alabama*, p. 389.

*Newtown.....	Francis Owen
Gunter's.....	Ambrose F. Driskell
Wills Valley Circuit.....	Richard Neely

One of the stopping places on the Wills Valley Circuit was Mr. Coody's as Ross's Post Office.

The year 1826 closed Neely's effective work. Broken in health he was superannuated November 1827. In January 1828 he was taken to Dr. Wright's near Knoxville for medical aid. In February 1828 he died of tuberculosis. He was twenty-six years old. The name of Richard Neely will live as long as self denial is practiced, philanthropy is appreciated, and the history of the gospel among the aborigines of Alabama is preserved.

In 1826 Turtle Fields, a full-blooded Cherokee, was appointed to preach. It is pointed out that he was the first Cherokee Indian assigned to preach in the Methodist Church.⁽¹⁾

In 1827 the Cherokee missions had 675 converts, seven stations and many preachers, among them John B. M'Ferrin. The Rev. James J. Trott was appointed to Wills Valley Circuit and Rev. Turtle Fields was appointed to travel and preach in the Nation under the supervision of Rev. William McMahon. The following letter gives a picture of McMahon's work:

"I have held five quarterly meetings in the Nation in the last year. Schools under our care have generally prospered. There has been an addition of 275 members to the societies this year, total of 675 men, three circuits, four schools which are stations with three societies attached to them. Several of the licensed exhorters and preachers are natives who declare the truth to their red brethren in the native tongue. Three of the quarterly meetings were also camp meetings. I also have taken one of Turtle Field's sons to educate for the same purposes and for all their support have to beg my way. Could you send us some clothing, books, or anything for their support? It would be thankfully received."⁽²⁾

(*) Newtown was New Echota, near the present Calhoun, Georgia. See map. p. 27.

(1) *Minutes of the Tennessee Conference*, 1827, pp. 22-23.
Also, Anson West, *op. cit.*, p. 399.

(2) *Methodist Magazine*, Vol. xi, 1828, p. 113.

Turtle Fields formed regular circuits, divided the converts into classes and administered to them the ordinances of the gospel. He was distinguished for his piety and devotion to the mission.⁽¹⁾ These things had a most salutary effect on the general habits and manners of the people. They laid aside the chase, cultivated their lands, attended to domestic duties, established laws for wholesome government, and good order and religion prevailed.

In the conference minutes for 1827 (pp. 22-23) The Boot was admitted to preach. He was baptized and took the name of John Fletcher.

The Tennessee Conference in 1828-1829 reporting for the Huntsville District showed the following places:

Wills Valley	Oithkeloga
Oostanala	Creek Path
Echota	

But the same conference assigned preachers to the following:

Wills Valley and Oostanala.....	John B. M'Ferrin
Coosewattee	Turtle Fields
M'Wesley and Asbury.....	D. C. M'Leod
Chatooga	Greenberry Garrett
Salakowa	Nicholas D. Scales
Neeley's Grove.....	Allen F. Scruggs
Conesauga.....	Thomas J. Elliott

James J. Trott, general missionary to travel through the Nation. Note the spelling of the assignment for Greenberry Garrett. Chatooga (sometimes spelled Chatuga, and later appearing as Chatoogaville) was the name of the town which later became LaFayette in Walker County, Georgia. The word is preserved in the name of the river and the county which lies south of Walker County, Georgia. The spelling today is with two t's. Also note the similarity of the word to Chattanooga. We shall refer to this later.

Bishop McKendree made a tour of the Cherokee Nation in 1828. He estimated that at that time there were 15,000 Cherokees. Three circuits covered half of their territory. There were 700 members in the Methodist Church at that Time.

(1) Rev. Enoch Mudge, *History of American Missions by Tracy and Others*, p. 538-539.

In Alabama	345
Schools	4
Pupils	100
Camp Meetings	3
Cherokee preachers	2
Cherokee exhorters	9
Money raised for missions.....	\$356

This report was made to the Tennessee Conference at Murphreesborough, December, 1828. At a missionary anniversary three natives took active part. They were John Fletcher Boot (full blood), Turtle Fields (full blood) and Edward Gunter (half blood) who was with Andrew Jackson in the battle of the Horse Shoe.

During 1828 Chief John Ross joined the Methodist Church. Mrs. Charles R. Hyde says that her mother told her that John Ross was converted under the preaching of Rev. John B. M'Ferrin. Mr. Robert Sparks Walker thinks it was under the influence of Joseph Blackbird, Indian Methodist preacher, so it could have been both.

In a letter written by Joshua Ross, nephew of Chief John Ross, to Mrs. Charles R. Hyde, April 23, 1917, he states, "It was at Chattanooga where Cherokee Chief John Ross was converted under the preaching of Rev. John D. McFerrin" (this should be John B.) "of the Methodist Church, South, with other prominent Cherokees. When the Battle of the Clouds was raging on Lookout Mountain, looking down on the city of Chattanooga, Chaplain McFerrin mentioned the fact to his companion in arms and afterwards wrote the statement in the book of his life." Rev. John B. M'Ferrin was a chaplain in the Confederate Army.

In 1829 John B. M'Ferrin was assigned to Wills Valley Circuit and Oostanaula. Chatooga was given again to Greenberry Garrett. William McMahon was presiding elder.

The 1830 report showed eleven places including Lookout and Chatuga. Interpreters were Spear, Boot, Bird, Graves, Turtle Fields and McIntosh. Francis A. Owen was Superintendent of the mission work. In 1830 there were 1,028 Indians in the missions. The men who entered upon the work for this year found the Indians much improved in many ways. It is true that as a people they had not abandoned altogether their barbarous customs, nor had they formally re-

nounced their superstitions. However, many of them had productive fields about them and had attained a good knowledge of handicraft. Many of the young Indians had a thirst for learning and were seeking places in the schools taught by the missionaries.⁽¹⁾ In 1830 there were (including a few interpreters) seventeen missionaries. This was the peak year. The mission work was kept up continuously by the Tennessee Conference until the close of 1834. At that time there were 508 Indian members and seventeen Negroes. Then the great body of Cherokees out of the bounds of the Holston Conference emigrated to the west and those remaining in the conference were turned over to the Holston Conference by the Tennessee Conference.⁽²⁾

By this time some of the Cherokees were wealthy citizens, having horses, cattle, sheep, swine, saw and grist mills, and upwards of five hundred Negro slaves. There was intermarriage with the white race so that the English language and habits were common, and the children of such marriages were being well educated.

Sequoya's eighty-six character syllabary was bringing vast enlightenment to the Cherokees in their own language, formed as it was in 1826 by an unlettered half breed.

The principal chief of the Cherokee Nation was John Ross. In 1828 he moved to the north bank of the beautiful Coosa River between the mouth of Wills Creek and the junction of the Etowah and the Oostanaula Rivers. His house was equal in style to the houses owned and occupied by men of enlightened habits and ample fortunes. His dwelling was surrounded by well-cultivated fields. Mr. Ross was a man of talents and brilliant attainments. He owned and used to profit a well-selected library.

As a member of the Methodist Church he was a zealous worker and a leader in the divine cause. At his home on the Coosa there was a house of worship and a society of native Christians. An officer of the United States Government, who with a small party of U. S. Soldiers visited the Cherokee Country in 1830 to quell some disturbance which had arisen through the intrusion of some white men in the Nation, visited Mr. Ross. They arrived on Sunday and were invited by the Chief to attend the religious service. The account of this service is

(1) Anson West, *History of Methodism in Alabama*, p. 396.

(2) *Minutes of the Holston Conference*, 1834.

given by the officer as follows: "There were about fifty Indians who were dressed after the manner of white people and in garments of their own manufacture. There were present two regularly ordained preachers of the Methodist Church who participated in the service. One was a full-blooded Indian. The other was one-fourth white.

"The service was conducted in the Cherokee language according to the order of service used by the Methodist Church. The hymns sung by the congregation were in the Cherokee language, having been translated from the English. The hymn books were printed in Cherokee, and nearly all the congregation took part in the singing.

"The scriptures were read, a sermon was preached and exhortations were delivered after the style of the Methodists of the time. The congregation was orderly, attentive, and devout. Christ was owned in the wilds of the Cherokee Nation and worshiped in the tongue of the savage. The wilderness and the solitary places were made glad." (1)

West also tells of a meeting held at Chatooga in 1830. Two women, one near seventy and the other near ninety years old, joined the church. A man named Bonecracker was changed in heart and united with the church, producing a sensation wide and sweeping. (2)

From the close of 1830 the membership steadily decreased. Through all the work Wills Valley Circuit was the first and the strongest in the Nation.

The Tennessee Conference minutes for 1833 (p. 19) in answer to the question "Where are the preachers stationed?" we find

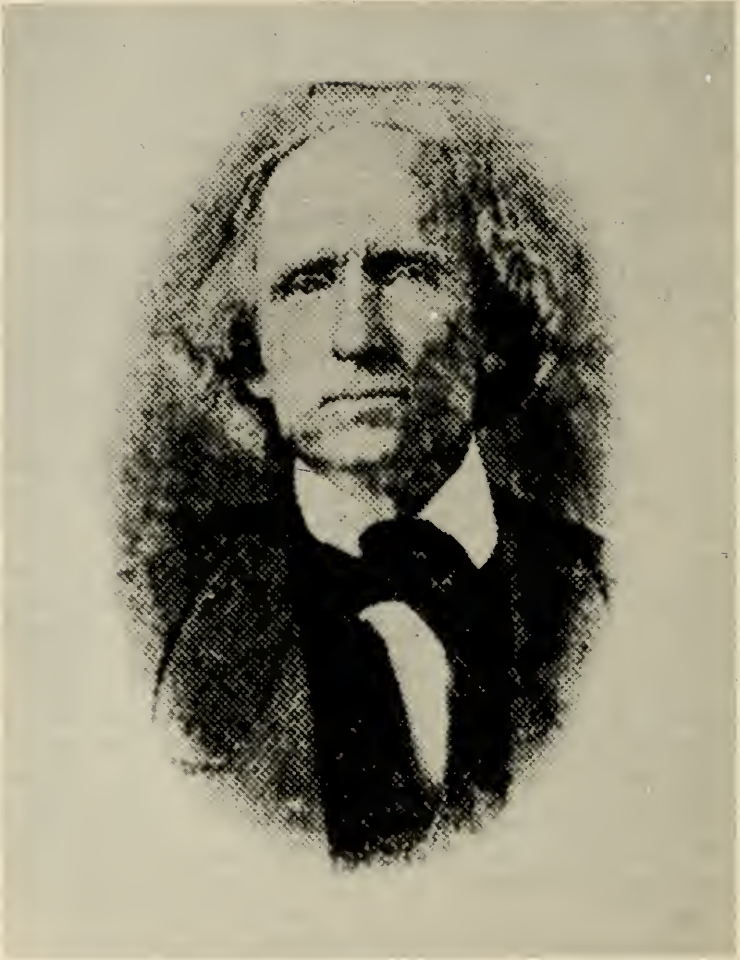
Cherokee Mission.....	Edmund Pierson, Supt.
Agency.....	Jeremiah S. Claunch
Wills Valley.....	Jeremiah Williams, John F. Boot
Connasauga.....	W. P. Rowles, Young Wolf
Neeley's Grove.....	James T. Sawrey
Valley Towns.....	Turtle Fields
Tusquitta.....	Uriah Williams

Jack Spears and Edward Graves, interpreters

The Holston Conference (spelled Holstein) minutes for 1835 show these assignments:

(1) Anson West, *op. cit.*, pp. 395-396.

(2) *Ibid.*, p. 397.



Thomas Stringfield

Presiding Elder: Washington District, 1834-1835

Newtown District, 1835

Superintendent: of Mission Work in Holston Conference, 1835

Editor: Southwestern Christian Advocate, 1836-1840

(Holston Annual 1897, p. 6)

Washington Circuit

Cherokee Mission D. Cumming, D. T. Fulton and D. Ring

This same year John F. Boot and Turtle Fields were transferred from the Tennessee Conference to the Holston Conference. In the minutes, the year 1835 was the first year to spell Holston that way instead of Holstein.

At this time, the Methodists who were in northern Georgia, had come largely from southern Georgia and South Carolina. In 1828, Nathaniel Rhodes was sent by the Georgia Conference into Habersham County, which bordered on the Cherokee Nation. The alluring valleys belonging to the Indians were already settled by the more adventurous pioneers, who had managed to enter the Nation, clear land, establish homesteads, and plant their crops.

During that same year, Nathaniel Rhodes crossed into the Nation and "joined hands" with the preachers from the Tennessee Conference who were holding a camp meeting among the Indians.⁽¹⁾

At the 1834-1835 session of Holston Conference, the territory north of the Blue Ridge was formed into circuits under the Newtown District with Thomas Stringfield as Presiding Elder. The counties included were in the Cherokee Nation. Newtown was New Echota, near the present Calhoun, Georgia.

The Newtown District first appears in the report of the 1835-1836 Holston Minutes. The Chatooga Mission and Spring Place were the only stations. Christopher Stump was assigned to Chatooga. In the 1836-1837 Minutes, Chatooga is written Chatoogaville in part of the minutes, and in another part it appears as LaFayette. Daniel Paine and C. D. Smith were assigned to LaFayette.

Turning back to 1835, when the Georgia Conference met in Savannah on January 7th, with Bishop Andrew presiding, a new district was laid out. It swept entirely across the territory included from Habersham County to Van's Valley, and everything north of Carroll and Henry Counties, which lie south of the site of Atlanta, as far north as Chatooga. This included territory which became Murray, Gordon, Whitfield and Walker Counties. Isaac Boring was appointed

(1) George G. Smith, *History of Georgia Methodism*, p. 181.

See pp. 68, 69, 322, 376.

Presiding Elder. At the next conference, 3,666 members of the Methodist Church were reported.

Thus there was apparent overlapping of conference authority, but the significant point was the fact that Methodism was moving into northern Georgia as fast as pioneer huts could rise, and Methodist societies which became churches could be formed. Just how fast is shown by the early churches we found in portions of seven counties within a mere forty mile radius of Chattanooga. Holston Conference held this Newtown District, and reported missions in 1835 at

Chatooga	Hiwassee
Spring Place	Valley Town
Newtown	Coontown
Elijay	Oothcalooga

At the next conference 752 Cherokees were still reported in the missions in upper Georgia, Alabama and East Tennessee.

By 1839 the Newtown District had only the three:

Cleveland circuit	Lafayette	Spring Place
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The Southwestern Christian Advocate (Nashville) for July 20, 1839, has the following to say: "The Cherokee Mission within the bounds of the Holston Conference has been much disturbed by the removal of the Indians west of the Mississippi River. When collected in their camps for removal, there were found 480 members of the church, forty of whom were expected to remain attached to the Waynesville Circuit. Though after they were encamped, they suffered much from sickness, yet the Christian party generally remained faithful. Two native preachers by the names of Campbell and Weelooker, were with them discharging their duties preaching and visiting the sick and finally went with them to their home west of the Mississippi. Their missionary, D. B. Cumming, having been transferred to the Arkansas Conference goes with them to their future home, determined to devote himself to their present and eternal welfare." (1)

In the midst of such unexampled prosperity as the Indians enjoyed, the blighting influence of worldly policy changed the scene to one of mourning. The general proposition to remove all the Indians west of the Mississippi River involved them in difficulties and trials

(1) *Southwestern Christian Advocate*, Vol. 111, No. 37, p. 3.

beyond description. The political measures of Georgia in 1831 and their general influence are matters of history well known.⁽¹⁾ Outside of Georgia the work went on very well. Within all was contention and confusion. The converted Indians continued steadfast, determined to carry their religion as their only solace in trouble and preparation for a better country that could not be taken from them. Amid tears and suffering they committed themselves to God as they bowed to the inevitable.

The chiefs proclaimed a National Fast with the special design to humble themselves before God. A second Cherokee mission was opened in the bounds of the Missouri Conference in the Arkansas Territory.⁽²⁾

(1) Robert Sparks Walker, *Torchlights to the Cherokees*, pp. 257, 320 ff.

(2) Rev. Enoch Mudge, *History of the Missions of the M. E. Church*, Tracy and Others, pp. 538-539.

CHAPTER V

SOME CHEROKEE PERSONALITIES

By treaty the Cherokees were recognized as a nation. By treaty they were under the protection of the United States Government. They were to be secure in the possession of their land against the intrusion of any white people.

With this knowledge the Cherokees resisted the encroachment of the State of Georgia. The United States Government undertook to restrain the state authorities but Georgia resisted the U. S. Government. As a result the conflict was sharp and the feeling intense. The people of Georgia were determined to get rid of the Indians. The preachers and missionaries to the Cherokees were giving advice to the Indians that obstructed Georgia's plans, and since the influence of the missionaries was strong, the people of Georgia became embittered toward the missionaries, too. There was Georgia legislation against the missionaries. They did not leave and then on September 15, 1831, Rev. S. A. Worcester and Rev. Elizur Butler were convicted and sentenced to the Georgia penitentiary at hard labor. These two men were missionaries under the American Board of Commissioners for Foreign Missions. Under this same Georgia administration the Methodist missionary, Rev. Dixon McLeod was arrested, and sentenced to the penitentiary. Later, however, McLeod escaped, and calmly resumed his work of preaching the gospel of peace to the red men.

Dixon C. McLeod was born in Anson County, North Carolina, March 13, 1802. He was admitted on trial in the Tennessee Conference November, 1823. He died April 10, 1840. In his ministry of five years (1828-1832) ending with one year on the Wills Valley Circuit and two years as Superintendent of the Cherokee Mission, he swept the whole field which extended from Wills Creek in Alabama, to the lofty mountains of North Carolina. In the discharge of his duties to the sons of the forest he endured shackles, indignities, and abuse.

"Upon one occasion, because of his attachment to his work and his devotion to the interests of the people whom he served, he was arrested (by the Georgia authorities) deprived of his horse, and dragged on foot a distance of seventy or eighty miles as a prisoner."

Mrs. Penelope Johnson Allen says that some of the Cherokee ministers who served faithfully and were devoted in their zeal to spread the gospel included: (1)

(1) Anson West, DD., *A History of Methodism in Alabama*, pp. 399-400.

Turtle Fields

Joseph Blackbird

Johnson Fields

John Fletcher Boot

William M. McIntosh

Edward Graves

Turtle Fields was the first Cherokee ever employed as an itinerant preacher under the auspices of the Methodist Episcopal Church. At Tusculum, Alabama, November 1827, he was admitted on trial in the Tennessee Conference, and at the end of two years he was admitted into full connection and ordained a deacon. Later he was ordained an elder. In 1834 he was transferred to the Holston Conference. In the 1835 minutes of the Holston Conference he was transferred to the Alabama Conference, but it is probable that he never had any official connection with that conference because in the 1836 minutes he reappears in the Holston Conference. In the fall of 1837 he was transferred to the Arkansas Conference, and at the close of 1839 he located.

Turtle Fields was physically well-made, tall and strong. Before he became a Christian he was a warrior and a hero. He was a soldier under General Andrew Jackson in the war with the Creeks. He was an earnest, good, and successful preacher.⁽¹⁾

West says that the Boot was a Cherokee without taint of blood, born in the ancient land of his fathers. He was also a warrior, patriotic, speaking only Cherokee. In 1827 when he was about thirty-four years old, he was baptized a Christian and was given the name of John Fletcher. He was received into the Methodist Church by Rev. William McMahon. In 1829 John Fletcher Boot was licensed to preach and was employed on the Wills Valley Circuit for the next year. In November 1830 he was admitted on trial in the Tennessee Conference. His name was entered wrong in the conference minutes (according to West);⁽²⁾ the John F. Burnam should be John F. Boot. In 1832 again he was on the Wills Valley Circuit. At the Conference in Nashville November 11, 1832, he was ordained a deacon by Bishop James O. Andrew and returned to Wills Valley Circuit. At Lebanon, Tennessee, November 8, 1834, he was ordained an elder by Bishop Andrew and transferred to the Holston Conference. In the fall of 1834 he was transferred to the Arkansas Conference and went to the home of the Cherokees west of the Mississippi River. West says, "He was a grand preacher. He grasped the subject in hand with a master mind and with sublimity and majesty. He uttered gospel truth and made powerful appeals

(1) *Ibid.*, p. 399.

(2) *Ibid.*, pp. 401-402.



Home of Chief John Ross
Rossville, Georgia

The house was probably built by his grandfather. John Ross was born at Turkeytown, Alabama. See map, p. 27.



Chief John Ross

which were absolutely irresistible." He died in the itinerant work, a member of the Indian Mission Conference, while filling a circuit, and at the same time was a member of the executive council of the Nation. He was on his way to an appointment to preach when he died August 8, 1853. (1)

Nicholas D. Scales was a member of the pioneer family of Scales of Middle Tennessee. He grew to manhood near Franklin, Tennessee, and entered the ministry in 1823. He was assigned to the Cherokee Mission. He continued until 1830, when the State of Georgia forced the missionaries to give up some of the stations, at which time he moved to Tennessee. He married Maria Coody, a niece of Chief John Ross. When Chief Ross moved from Ross's Post Office at what is now Rossville, Georgia, in 1828, to "Head of Coosa"—now Rome, Georgia—the home of Chief Ross at Rossville came to the Scales. Here they resided until 1833 when they were enrolled for emigrating west. Nicholas Scales died in 1833 before leaving. Mrs. Scales died in 1834 while on her way to Arkansas.

John Ross was born October 3, 1790, died August 1, 1866, in Washington, D.C., and is buried at Tahlequah, Oklahoma. He was the son of a Scotch immigrant and his Cherokee wife, who was herself three-fourths white, thus making John Ross only one-eighth Indian. But his sympathies to the last were with the Cherokees. He was a man of high intellectual ability and exceptional qualities of leadership. He was president of the Constitutional Convention. He was the principal chief of the Cherokee Nation from 1828 to 1839. After settlement in the Indian Territory he was Chief of the United Cherokee Nation until his death. He was a devoted member of the Methodist Church. (2)

Ghi-goo-ie, full-blood Indian, married William Shorey, full-blood Scotch. Their daughter, Annie Shorey (half Indian) married John McDonald, a Scot. Their daughter, Mary McDonald (fourth Indian) married Daniel Ross (Scotch). Their son John became Chief John Ross (one-eighth Indian). John Ross married Quatie. Sometime after her death Ross married Mary Bryan Stapler. (3)

(1) *Ibid.*, p. 402.

(2) Wade Crawford Barclay, *Early American Methodism*, Vol. II, p. 132, footnote.

(3) Emmett Starr, *History of the Cherokee Indians and Their Legends and Folklore*, p. 410.

Ghi-goo-ie

William Shorey	Annie Shorey		
		Mary McDonald	
	John McDonald		John Ross (Chief)
		Daniel Ross	

The following news item indicates the way the Indians were respected by some of their white friends. ⁽¹⁾

"Mr. John Ross, the Cherokee Chief, and Messrs. Lewis Ross and Joseph Gunter, members of the Counsel in the same Nation, passed through this city a few days ago on their way to Washington as a delegation to close matters between the Government of the United States and the Cherokees. They are spoken of as noble, generous, and intelligent men, an honor to the Nation. They represent, and are well calculated to guard and direct the interests of their people.

"In company with them were a son and a nephew of Mr. John Ross, and two sons of Mr. Gunter, whom they were about to place in the classical school under the care of Messrs. H. and S. M. Hamill, Lawrenceville, New Jersey, designing to have them fitted for college."

And this was scarcely five years after the Treaty of New Echota, which was concluded by only a small minority of the Cherokees and not sanctioned by the great majority led by Chief Ross. It was but a few weeks over two years since the members of the Cherokee Nation that had not gone west in small parties during the years from 1834 to 1838 were rounded up at bayonet point, herded into stockades, and assembled at four points — Calhoun, Georgia, Calhoun, Tennessee, Gunter's Landing (now Guntersville), and Ross's Landing." Thirteen thousand one hundred and forty-nine Cherokees began the 'Trail of Tears' " ⁽²⁾ that followed the Tennessee River out Chattanooga's Cherokee Boulevard of today. The last left on December 4, 1838. More than four thousand died on the way west, among them Quatie Ross, the wife of Chief John Ross. ⁽³⁾

(1) *Southwestern Christian Advocate*, February 8, 1840, p. 4.

(2) Zella Armstrong, *History of Hamilton County and Chattanooga, Tennessee*, Vol. 1, p. 33.

(3) Emmet Starr, *op. cit.*, p. 410.

And so the mission work among the Cherokees near Chattanooga was ended. Malone ventures that the work was more widespread and more Christian converts were the result of Methodist efforts than among any other denomination. He even goes so far as to say that probably the Methodists made more converts than all denominations put together. (1)

"Never did the religious life of the faithful Cherokees shine more brilliantly than at the time of their departure." (2)

The work begun in the land of their fathers was transferred to their western home, and still goes on. "The redeemed of the Lord shall come from every land, and so they come from the land of the Cherokees." (3)

(1) Henry Thompson Malone, "The Early Nineteenth Century Missionaries in the Cherokee Country," *Tennessee Historical Quarterly*, Vol. x, No. 2, June 1951, p. 13.

(2) Rev. George G. Smith, *History of Georgia Methodism*, p. 390.

(3) Anson West, *op. cit.*, p. 403.

CHAPTER VI

HOLSTON CONFERENCE 1824-1838

The fourteen-year span from the time the Holston District came into its own as a conference, to the time when the Indians left it, was a period of unrest, resistance, of hope, defeat, conquest; and, if shifting events, at the same time a period of sending down roots. In short, this was an era of transition from the purely frontier period to the more stable economy of established homes and towns that followed and since has grown into the greater industrial, cultural, and prosperous community radiating from the Point of Lookout Mountain at Chattanooga.

It was during this time that a goodly proportion of the oldest Methodist Churches in the counties lying next to, or near Hamilton County, had their beginning. As the territory held by the Cherokees dwindled by successive treaties the white man came up to the respective limits and established himself, poised each time for the next move across the river or mountain that marked the divide.

Holston Conference met October 20, 1825, at Jonesborough. The Knoxville District was under Thomas Stringfield as Presiding Elder. The appointments were:

Tennessee Valley	no appointment
Cumberland Mountain.....	James Y. Crawford
Sequatchee Valley.....	John Bradfield
Washington (near Dayton, Rhea County).....	
.....	Goodson M'Daniel
Upper Cherokee Mission.....	to be supplied

It seems probable that the Upper Cherokee Mission is the one at "Mr. Coodie's" near the point of Lookout Mountain, which was the concern of the Holston Conference in its first session a year earlier.

The land as far south as the Tennessee River that today bounds down-town Chattanooga on the north, was at one time a part of Rhea County. The county seat was Washington, which was less than ten miles from the present Rhea county seat of Dayton. Washington today lies beneath Lake Chickamauga waters and survives as Washington's Ferry.

The 1826 Holston minutes placed John Henninger as Presiding Elder with the following report:

	Whites	Colored
Washington—Isaac Easterly.....	240	28
Sequatchee—Jacob M'Daniel.....	438	17
Cumberland Mountain—		
Branch H. Merrymoon.....		

The Cherokee Mission is not again reported in the Holston minutes until the Tennessee Conference turned over the mission work in 1834 to Holston. In the years 1824 and 1825, when the committee was appointed to investigate the expense of the mission, and when the assignment was recorded "to be supplied," it is probable that no assignment followed, and that Holston's work with the Indians began in 1834.

In 1827 Conference met in Knoxville on November first. John Henninger was Presiding Elder.

	Whites	Colored
James D. Harris from Washington reported..	271	30
Isaac Easterly from Sequatchey reported.....	574	20

John Henninger was again Presiding Elder in 1828 and 1829. Conference met in Abingdon, Virginia, on December 24, the latter year. Comparison reports of the two years shows:

	Whites	Negro
1828		
Washington—Christian Easterly	312	40
Sequatchee—D. Carter	622	49
1829		
Washington—William G. Brownlow.....	295	37
Sequatchee—James D. Harris, S. Ernest....	636	45

Under the Tennessee Conference, Knoxville District, beginning in 1821, Calhoun and Spring Creek were on the Hiwassee Circuit. In 1828 under the Washington District in Holston Conference, the circuit became the Spring Creek Circuit. Later it became the Athens District, and in 1837 the circuit was called from the rapidly growing community of Decatur.

The church society organized at Spring Creek and another at nearby Calhoun both on the north bank of the Hiwassee appear to be the oldest in the area. Although the minutes do not show Spring Creek until 1829, Mr. W. R. Walker of Calhoun states the year of organization was 1820.

Just across the Hiwassee from Calhoun, the town of Charleston apparently had a Methodist Church group organized about 1825. This brings the Methodists to the southern boundary of McMinn County, separated by the river from the adjoining county of Bradley. In 1821 Thomas Paine had the double assignment of Spring Creek and Calhoun. In 1830 Spring Creek reported 414 white members and 43 colored. Methodism was clearly on the march. This was also evidenced over in Sequatchee, where the report of 1832 made at Evansham, Virginia, gave 718 white and 67 colored.

At the Kingsport, Tennessee, conference of October 16, 1833, in the assignments Sequatchy (spelled Sequatchee just as often) disappears, and Jasper and Pikeville take its place with E. P. Childers and W. Bower, respectively, given the assignments. John Henninger was Superintendent of the Washington District.

The Tennessee Conference assignments in mission work for 1834 were:

Cherokee Mission:

Valley Towns.....	John F. Boot
Connesauga.....	Turtle Fields
Wills Valley.....	Johnson Fields
Chatata School.....	William P. Rowles

Chatata School was at the Chatata Church at Chatata near Cleveland; Chatata became Tasso. This was Holston's inheritance in the mission work. Thomas Stringfield was Presiding Elder, and he was made the superintendent of the mission work in Holston in 1835. In 1835 three preachers were assigned. They were D. Cuming, D. T. Fulton, and D. Ring.*

Levi Brotherton^{(1) (2)} wrote the history of the Dalton Methodist Church, Whitfield County, Georgia. He refers to the Records of the Census Bureau, Washington, D. C., for 1850. The records include four Methodist preachers in Whitfield County. They are Levi Brotherton, Allison McHan, Isaac Rutherford, and Elisha Tremble. In writing the Dalton history for the Official History of Whitfield County, Georgia, Brotherton was probably giving first-hand information. This

(1) Whitfield County Historical Commission, *Official History of Whitfield County, Georgia*, p. 85.

(2) *Ibid.*, pp. 176, 177, 179.

* See pp. 40, 53, 281, 292, 375.

history gives Rev. D. F. Fulton and Rev. Ring as missionaries to the Indians in 1835, then occupying "this part of the county," as well as the "few scattering whites" then settled in the Indian Nation. The first presiding elder was Reverend "David Cummings," whose district covered "the whole territory occupied by the Indians, extending from the Hiwassee River on the north to the Chattahoochee on the south, and from the line of South Carolina on the east to the Tennessee River on the west." (1)

This obviously included the mission work at Ross's Landing. There was no report in the 1835 Holston Minutes showing the numbers in the societies. The 1835-1836 report gives the Cherokee Mission 299 white and 13 colored. It was the conference year 1835-1836 that the Newtown District first reported. The assignments show:

Chatooga Mission.....C. Stump.

In 1836-1837 William H. Rogers was sent to Chatooga. The following year we find

LaFayette.....Daniel Paine and C. D. Smith.

When we turned to the LaFayette Methodist Church to furnish us their own history, it gave the above preachers in that order as their heritage beginning in 1835.

In 1836-1837 Cleveland appears in the assignments with C. K. Lewis in charge. William Rush and Hiram Tartar were given work that year in the Newtown District. When we examined Dalton's history we found that Brotherton states that Rush and Tartar were in Dalton that year, although the Holston Minutes do not carry the name of Dalton until 1847. (2)

In adjoining Catoosa County, Bethel Church near Ringgold had its beginning in the 1830's, as did Newnan Springs. It is evident that the area and sweep of the Newtown District was great.

At Smith's Crossroads (now Dayton, Rhea County, Tennessee), the first Methodist Church was built in 1833 on Sawyer's Hill. The Methodist Church at Trenton, Dade County, Georgia, belongs to the 1830's. There were others, as we shall see, but it is obvious that the work of Methodism moved forward in surrounding counties. Now, we shall turn to the sending down of Methodist roots in Hamilton County.

(1) *Ibid.*, p. 86.

(2) *Ibid.*, p. 87.

CHAPTER VII

8. JACKSON'S CHAPEL OLDEST METHODIST CHURCH IN HAMILTON COUNTY

Methodists were among the earliest settlers in Hamilton County, and the earliest settlements included the one at Dallas, which is six and a half miles north of the present town of Hixson, and fifteen miles north of Chattanooga. Hamilton County was carved out of Rhea County in 1819. The first people to settle within Hamilton's borders came largely from the adjoining counties of Bledsoe and Rhea. Asahel Rawlings came with his wife, Phoebe, and their family, from Washington, in Rhea county, and established themselves on Prairie Creek near the spring of the same name, at Dallas. The spring is now under the waters of T.V.A., but the name survives in that of Prairie Peninsula.

Tradition tells us that the Rawlings were among the founders there of the Methodist Church and that they helped in the building of the log structure, which was called the Prairie Spring Meeting House. To arrive at an approximate date for this organization and construction of the Prairie Spring Church, we shall turn to important dates in the Rawlings family.

Phoebe Thurman Rawlings was born June 25, 1788.⁽¹⁾ She married Asahel Rawlings in 1806. They settled in Rhea County about 1810 and lived there until about 1820. He served as secretary of the Tennessee Academy at Washington from 1818 to 1822. Tax lists for Rhea County show that he was a land and slave owner in 1816, 1818 and 1819. Deed records of Hamilton County show that Asahel Rawlings was clerk of this county as early as September 8, 1820. It seems probable that he moved to the Prairie Creek farm in Hamilton County about the time of the organization in 1820 (established 1819).

The inscription on the tombstone of Phoebe Rawlings in the old Jackson Cemetery at Dallas reads

died August 17, 1810

(1) Penelope Johnson Allen, *The Chattanooga Daily Times*, August 23, 1936.

This is obviously an error. There are in the Hamilton County Courthouse the following deeds shown as witnessed below:

<i>Volume</i>	<i>Page</i>	<i>Date</i>	<i>Witnesses</i>
C	53	Jan. 14, 1837	Asahel Rawlings, Pheby Rawlings
C	106	Aug. 9, 1837	Asahel Rawlings, Pheby Rawlings
D	34	Dec. 1, 1838	Asahel Rawlings, Pheby Rawlings
D	173	Nov. 28, 1838	Pheby X Rawlings, John Bradfield
D	197	Feb. 1, 1840	Asahel Rawlings, Pheby X Rawlings
D	198	Feb. 6, 1840	Asahel Rawlings, Pheby X Rawlings X, her mark

In addition to this evidence, Pheby Rawlings had at least six sons and one daughter. She was married in 1806. If she had died in 1810 she could scarcely have had seven children in that time. All these data are given to show that Asahel Rawlings and his family were probably not residents of Hamilton County before 1820 and that Phoebe Rawlings probably did not die before 1840. Mrs. Penelope Johnson Allen thinks that the date on her tombstone should be 1840 instead of 1810.* Obviously the year 1810 was too early for the family to have resided at Dallas.

Turning to the original minutes of Holston Conference,⁽¹⁾ we note that a committee reported November 4, 1830, on meeting houses. It had been observed that many of them were "held on uncertain terms." It was recorded that "It shall be the duty of every preacher of a circuit to examine the situation of each meeting house and ascertain if it is conveyed by deed to the Methodist Episcopal Church. If not he should use his executive powers to have it conveyed."

In the Hamilton County Courthouse we find⁽²⁾ that on October 16, 1831, George Sawyers for the sum of one dollar, conveyed one half acre of land to Burrell Smith, Huston Hixson, John Bradfield and George Sawyers, trustees for a place of worship for the Methodist Episcopal Church. It was registered by Deputy Register, Asahel Rawlings, March 16, 1832.

One of the above trustees, John Bradfield, was a Methodist preacher, who had been in Holston Conference from its beginning

* Penelope Johnson Allen is due the credit for the research upon the Rawlings Family.

(1) *Original Minutes of the Holston Conference*, Seventh Annual Session, November 4, 1830.

(2) Book 2, p. 6.

in 1824, and had his home at Dallas. It is quite possible that following the November 4, 1830, session of Holston Conference when preachers were urged to investigate ownership of church property, that John Bradfield took this step and the 1831 deed resulted.

Then on June 15, 1847, James A. Whiteside deeded two and a half acres to Henry Rogers, Asahel Jackson, Jonathan Jackson, Alexander Hixson, Henry Hixson, Preston Gann, and William Alexander, for the M. E. Church, South, including the Prairie Spring Meeting House and the graveyard.⁽¹⁾

Mrs. Tamer Roberson, a long time resident of Hixson, says that the first meeting house was on the same side of the present Dallas road as the cemetery. It was at Prairie Spring, which is now under water. The Prairie Spring road was on the back side of the cemetery, and it also lies under water. Mrs. Roberson says that the first church building was of logs and that camp meetings were held at the spring close by. She assures us that the church referred to in the 1831 deed was a frame building built opposite the present cemetery gate. All this evidence points to the probable date of the organization of the Prairie Spring church being sometime in the 1820's. Mrs. Roberson tells us that another frame church building was erected at the same spot about 1872. The building with cobble stone foundation was erected beyond the cemetery gate on the same side of the road as the other frame building, in 1925. The Igou's Ferry Church was discontinued in 1925 and the hand-made benches were brought from Igou's Ferry to Jackson's Chapel. The cobblestone building (Jackson's Chapel) was torn down in 1939 and the congregation combined with that of Burk's Chapel, which was of the M.E. Church and had been organized after 1865.

A nephew of Asahel Rawlings, Asahel Jackson, was a preacher, and the church name at Dallas was changed from Prairie Spring Meeting House to Jackson's Chapel in honor of Asahel Jackson.

Mrs. Tamer Roberson also tells us that her great-grandfather bought his farm at Dallas and paid for it in oxen when the Indians were still there. Her mother was a little girl when John Bradfield lived in the community. When he would come in from his circuit on Saturday, the people would say, "Brother Bradfield is home. We'll

(1) Hamilton County Court House, Book 6, p. 471.

have preaching tomorrow." John Bradfield never wore a coat. Instead he had a great shawl. John Bradfield lies sleeping today in the Jackson's Chapel Cemetery, along with Asahel Rawlings and his wife, "Pheby."



Jackson's Chapel, 1925
Oldest Methodist Church organization in Hamilton County

CHAPTER VIII

1. CENTENARY CHURCH, OLDEST RELIGIOUS CONGREGATION IN CHATTANOOGA

Centenary Church with its more than 2,800 members today, has grown through its one hundred eighteen years of existence, from a little band of ten. At the time of its organization, the little village of Chattanooga, which was first known as Ross's Landing, was scarcely one year old.

The log meeting house known to have been Centenary's first place of worship, was undoubtedly built as a community enterprise, being used by all denominations, and for a school house and general assembly as well. Parham states,⁽¹⁾ "The first place of worship in Ross's Landing was a little log cabin which stood on the lot where the Methodists subsequently erected their church on Fifth between High and Lookout Streets. This house is still standing (1876). Parham refers to the one the Methodists built in 1847, which later burned December 5, 1887. The log cabin has been razed to the ground long ago, but its reminiscences linger with us still, in the minds of those who remember the events of 1837 and '38 ere yet the town was laid off in lots."

McGuffey describes the log cabin. "The building was about 16x20 feet, made of logs and chinked with mud. The seats were puncheon benches without backs. The floor was the bottom of an abandoned flat boat."⁽²⁾

Sometime late in 1838, the citizens held council in this little log meeting house, and changed the name of their trading post, Ross's Landing, to the town of Chattanooga. This name is from Chatanuga,⁽³⁾ an old Muskogean word applied to Lookout Mountain and meaning, "Rock coming to a point." The post office was officially changed November 14, 1838.⁽⁴⁾

(1) Louis J. Parham, *Chattanooga, Tennessee, Hamilton County, and Lookout Mountain*, p. 62.

(2) Charles D. McGuffey, *Standard History of Chattanooga*, p. 244.

(3) John P. Brown, *Old Frontiers*, pp. 15, 436, footnote.

(4) Charles D. McGuffey, *op. cit.*, p. 32.

According to Captain John P. Long, who was the first postmaster at Ross's Landing, writing about the happenings of the year 1837, hundreds of flatboats arrived from East Tennessee loaded with products of that fertile region to supply the wants of the Cherokees. In 1837, the Federal Post Office established a line of four-horse coaches, tri-weekly from Augusta, Georgia, to Nashville, Tennessee, including Ross's Post Office on the route.⁽¹⁾

Mrs. Long told of life at Ross's Landing when she arrived.⁽²⁾ She said that there were about a dozen families settled here among the Indians. The muddy road, now Market Street, ran from the river to John Ross's house at Rossville. Mr. Rawlings (probably Aaron, not Asahel of Dallas), Tom Williams, and Mr. White were some names she remembered. The Hendersons kept the tavern. Three little log stores and the ferry comprised about all there was of Ross's Landing. The Indian neighbors were kind. The bears and panthers were much more troublesome. There was plenty of food. Some of the Indians were well educated, "John Ross's daughters, especially were very fine ladies, and on one occasion, a big church meeting, I think, I remember they came in such fine silk dresses and bonnets with waving plumes, that we white ladies felt quite small in our calicoes."

Mrs. Penelope Johnson Allen reminds us that John Ross had only one daughter and that he moved with his family to the Head of Coosa near Rome, Georgia, in 1828. Mrs. Allen thinks it probable that Mrs. Long was thinking of Daniel Ross's daughters. He and his family lived near the spot occupied today by the Calvin Donaldson School.

Before the treaty of December 1835, the Treaty of New Echota,⁽³⁾ made between J. F. Schermerhorn and the Ridge Party of the Cherokees, only those white people were allowed in the Indian Nation who had business with the Indians. This included missionaries, traders who had taken Indian wives and had been adopted into the Nation, and some others who had necessary relations with the Indians. Until 1835 the law was vigorously enforced. After that, white people began to dribble in, waiting until the time when legal possession of the land could be gained.

(1) *Ibid.*, pp. 18-30.

(2) *The Chattanooga Daily Times*, December 22, 1892, p. 8.

(3) Goodspeed, *History of Tennessee*, p. 811.

The General Assembly of the State of Tennessee passed a measure November 29, 1837, creating the Ocoee Land District and an entry office at Cleveland, Tennessee. The first general sale of lots was in April 1839. At the time of the passage of the act, there were fifty-three heads of families living in Ross's Landing. McGuffey, quoting John P. Long (who was one of the fifty-three), lists these people.⁽¹⁾

The ten Methodists who are credited with having founded the Methodist Church that is known today as Centenary in Chattanooga, are these:⁽²⁾

Mrs. Crissa Baldwin (mother of Mrs. Mary A. Frist, and great-grandmother of Mrs. Bertie Frist Hartman, who lives on the Nashville Highway not far from the city limits of Chattanooga)

Mrs. Sallie Bush (mother of former Sheriff S. C. Bush)

W. A. Caldwell

Mrs. Cynthia Pack Cowart

Alpheus L. Edwards

Mrs. Rose Faidley (great-grandmother of Arch Faidley, Jr.)

J. P. McMillin (grandfather of Mrs. T. H. Wagner, member of Centenary)

W. G. Molleston (sometimes printed Malleston)

James Warner and wife

It is of interest to note that Mrs. Cynthia Pack Cowart was a Cherokee Indian of the Lowrey family. Quoting Mrs. Penelope Johnson Allen, in the Chattanooga Sunday Times of May 10, 1936, *Leaves From The Family Tree*, "Cynthia Pack, daughter of William S. and Betsy Lowrey Pack, married John Cowart in Alabama. Upon the removal of the Cherokees, John Cowart moved with his family to Ross' Landing where he located and became one of the pioneer settlers of the town which became Chattanooga. . . . Mrs. Cynthia Pack Cowart was one of the ten organizing members of the first Methodist Church in Chattanooga." Cowart Street in South Chattanooga perpetuates the family name. Of still further interest is the fact, brought out by Mrs. Allen in the article cited, that the mother of this Mrs. Cynthia Cowart

(1) Charles D. McGuffey, *op. cit.*, pp. 24, 25.

(2) *History of the Methodist Episcopal Church, South*, in Chattanooga, 1909. R. N. Price, *Holston Methodism From Its Origin to the Present Time*, Vol. iv, p. 228.
The Chattanooga Daily Times, December 7, 1887, p. 3, column 1.

and the mother of Chief John Ross were first cousins. This fact is substantiated by Chief Joshua Ross, nephew of Chief John Ross, in a letter to Mrs. Charles R. Hyde dated April 23, 1917.

To return to the ten organizers. By comparison, these names do not appear in the list of fifty-three, who were known to be residents in November 1837 at Ross's Landing, except there was an Isaac Baldwin. Mrs. Crissa Baldwin was the wife of Isaac Baldwin, who brought his family to Ross's Landing in 1836.⁽¹⁾ However, there is no accounting for the other nine persons above. This indicates that these ten persons could not have organized the Methodist Church at Ross's Landing before 1838, and very probably not before April 1839.

Dr. Price tells us,⁽²⁾ "About the year 1839 the Methodist people organized a society of ten members, whose names are given above, and later erected the first Methodist church building at Ross's Landing. The Methodists worshiped in their little log meeting house up to 1847."

Turning to McGuffey,⁽³⁾ we find that the chapter on churches was written by the late Rev. Dr. Thomas H. McCallie, who was pastor of the First Presbyterian Church for eleven years, and father of Dr. J. Park McCallie. We quote: "The Methodists had the first organized society, the Presbyterians the first edifice. The First Methodist Church was organized in the 1830's. The First Presbyterian Church of Chattanooga was organized June 21, 1840."

This is from the pen of a good Presbyterian pastor who, by these words, excluded his own church from having the distinction of being the first church organized in Chattanooga. Nothing but a high regard for the truth led him to make such a statement.

Now, to clear up any possible misconception about the use of the words "First Methodist Church."

On June 5, 1844, the General Methodist Conference was held in New York. Dr. J. B. M'Ferrin offered a resolution for "mutual and friendly division of the church," over the subject of slavery. At this conference the division took place. From then until June 1, 1865, the Methodist Episcopal Church was not organized in Tennessee and

(1) *The Chattanooga News*, February 23, 1920, obituary, Mrs. Mary A. Frist.

(2) R. N. Price, *op. cit.*, p. 229.

(3) Charles D. McGuffey, *Standard History of Chattanooga*, p. 215.

Georgia, the only Methodists here being the Methodist Episcopal, South. On the last date above, a conference was held at Athens, Tennessee, activating the M. E. branch of Methodism in the south. At this time some ministers and some churches formerly in the M. E. Church, South, went over to the M. E. Conference. Examples are Red Bank and Fairmount, Hamilton County. Others were organized by division. Such a one was at Cleveland, Broad Street, M.E., South, and First Church, M.E., being the result. The two branches of Methodism continued side by side until unification, October 6, 1939. Since that date Holston Conference comprises the Methodist churches formerly belonging to both Holston Conferences.

Since its erection decades ago, we recognize the First Methodist Church in Chattanooga as the one at Georgia Avenue and McCallie, affectionately called the "Stone Church." This church was organized under the Methodist Episcopal Conference after 1865, the first Methodist Church in the city of that conference. We have to distinguish between "the first" and "The First." Back in 1839 the first Methodist church was simply the Methodist Church, as distinguished from other denominations. In 1885, closing a hundred years of Methodism in America, the name Centenary was accepted.

There is another point that needs clarifying. Although the histories that Centenary published in 1909 and 1934 are a credit to their authors, there are, however, numerous errors in them, both in dates and in statements. The 1934 edition drew heavily upon the 1909 one. Thus the errors of the first were continued in the second. The centennial of Centenary Church was celebrated in 1934. It was evidently five years early. It was the occasion of much discussion both in conversation and in the press.

After deliberate and careful examination of all available sources of the history leading up to the founding of Methodism in Chattanooga, it seems that the errors arose largely through two channels. David Rice McAnally, writing the *Life and Times of Rev. Samuel Patton, D.D., the Annals of the Holston Conference, 1859*,⁽¹⁾ in coming to the formation of the Newtown district either confused the spelling of Chatooga with "Chatanooga" or else the printer made the error. The assignment of preachers to Chatooga, which two years later was carrying its new name of LaFayette, (Walker County, Georgia)

(1) P. 292.

were assumed to be definitely assigned to Chattanooga. As a matter of fact, these preachers ranged over much of the territory we have described as extending from the Hiwassee to the Chattahoochee. These men probably visited Ross's Landing, but the name Chattanooga was not given to this community until 1838; so in 1834 and 1835 the word "Chatanooga" was not in use.

Then Dr. Price writing in 1912⁽¹⁾ most certainly drew upon M'Anally for material because he falls into the same error and speaks of the appointments to the Chattanooga Mission, which coincides with those of Chatooga. He notes the change of the Chattanooga Mission to the LaFayette Circuit in 1837 and in 1842 to the Chattanooga Circuit, this time correctly. The Methodist ministers given these assignments were undoubtedly the ones who ministered to the Indians in the mission and to the few white people residing here up to the year 1839, who were Methodists. But these Methodists were the forerunners of the Methodists who were to come. The organization of the ten Methodists who became Centenary of today may claim the following:

YEAR	DISTRICT	PRESIDING ELDER	PASTOR
1839	Newtown	J. B. Daughtry	W. Hicks D. White
1840	LaFayette	" " "	Russell Reneau Thomas Witten
1841	LaFayette	" " "	Russel Reneau M. Southward
1842	LaFayette Chattanooga Circuit	Thomas Stringfield	Wm. H. Hickey one to be supplied
1843	" "	Timothy Sullins	Thomas K. Munsey
1844	Athens	Oscar F. Cunnynggham	W. G. E. Cunnynggham
1845	"	James Atkins, Sr.	Wm. C. Daily
1846	"	" " "	" " "
1847	"	" " "	Wm. D. Snapp
1848	"	" " "	J. C. Pendergrast
1849	"	David Fleming	M. C. Robinson
1850	"	" "	J. C. Pendergrass
1851	"	" "	W. H. Bates

(1) R. N. Price, *Holston Methodism From Its Origin to the Present Time*, Vol. iv, p. 227.

YEAR	DISTRICT	PRESIDING ELDER	PASTOR
1852	Athens	David Fleming	Rufus M. Hickey (6)
1853	"	T. K. Munsey	W. H. Bates
1854	"	" " "	Edwin C. Wexler
1855	"	" " "	Elbert F. Sevier
1856	Chattanooga	Elbert F. Sevier	Wm. H. Kelley
1857	"	" " "	David Sullins
1858	"	" " "	Wm. E. Munsey (11)
1859	"	" " "	" " "
1860	"	Ambrose G. Worley	Wm. H. Howell
1861	"	" " "	Edwin C. Wexler
1862	"	" " "	William E. Munsey (11)
1863	"	" " "	" " "
1864	"	none	none
1865	"	Carroll Long (5)	A. D. Stewart
1866	"	" "	Sewell Phillips
1867	"	" "	Grinfield Taylor
1868	"	J. A. Hayden (1)	Charles T. Carroll (4)
1869	"	Rufus M. Hickey (6)	" " "
1870	"	Charles T. Carroll (4)	James Atkins, Sr. (2)
1871	"	" " "	" " "
1872	"	James Atkins, Sr. (2)	William W. Bays (1)
1873	"	" " "	" " "
1874	"	" " "	" " "
1875	"	J. M. McTeer	George D. French
1876	"	" " "	R. H. Parker
			J. W. Robertson
1877	"	Carroll Long (5)	R. H. Parker
1878	"	J. H. Keith	R. H. Parker
1879	"	R. N. Price	William W. Bays (1)
1880	"	John Boring	" " "
1881	"	" "	" " "
1882	"	" "	" " "
1883	"	G. W. Miles	G. C. Rankin
1884	"	" " "	" " "
1885	"	" " "	" " "
1886	"	" " "	" " "

(1) History of Centenary published in booklet form in 1934 gives Carroll Long Presiding Elder, 1868. Conference records give J. A. Hayden.

YEAR	DISTRICT	PRESIDING ELDER	PASTOR
1887	Chattanooga	A. J. Frazier	J. P. McFerrin (3)
1888	"	" " "	" " "
1889	"	William W. Bays (1)	" " "
1890	"	Charles T. Carroll (4)	George R. Stuart
1891	"	" " "	D. Vance Price
1892	"	" " "	J. P. McFerrin (3)
1893	"	K. C. Atkins	" " "
1894	"	" " "	" " "
1895	"	" " "	Charles F. Evans
1896	"	T. R. Handy	Charles O. Jones
1897	"	Frank Richardson	D. Sullins ⁽¹⁾
1898	"	" "	Alonzo Monk
1899	"	" "	" "
1900	"	" "	J. A. Duncan
1901	"	T. C. Schuler	I. S. Hopkins
1902	"	S. D. Long (7)	J. S. French
1903	"	" " "	" " "
1904 (2)	"	" " "	" " "
1905	"	" " "	" " "
1906	"	R. A. Kelly	J. A. Baylor (10)
1907	"	" " "	" " "
1908	"	" " "	" " "
1909	"	" " "	" " "
1910	"	J. W. Perry (8)	W. E. Thompson
1911	"	" " "	" " "
1912	"	J. A. Burrow (9)	J. W. Perry (8)
1913	"	" " "	J. W. Moore
1914	"	" " "	" " "
1915	"	" " "	" " "
1916	"	J. B. Ward	" " "
1917	"	" " "	E. E. Wiley, Sr.
1918	"	" " "	" " " "
1919	"	" " "	" " " "
1920	"	J. W. Rader	W. S. Neighbors
1921	"	" " "	" " "

(1) Reference above gives Alonzo Monk for 1897-8-9. Conference records give D. Sullins for 1897.

(2) Summer 1904—John C. Hawk, assistant pastor.

YEAR	DISTRICT	PRESIDING ELDER	PASTOR
1922	Chattanooga	S. D. Long (7)	W. S. Neighbors Harry Buttorff Duncan
1923	"	" " "	W. S. Neighbors Harry Buttorff Duncan
1924	"	" " "	L. L. Evans Emmett Sidney Johnson
1925	"	J. A. Burrow (9)	L. L. Evans Emmett Sidney Johnson
1926	"	" " "	L. L. Evans Emmett Sidney Johnson
1927	"	" " "	C. T. Talley Emmett Sidney Johnson
1928	"	" " "	C. T. Talley
1929	"	J. M. Carter	C. T. Talley Emmett Sidney Johnson
1930	"	" " "	J. A. Baylor (10) Emmett Sidney Johnson
1931	"	" " "	J. A. Baylor Emmett Sidney Johnson
1932	"	" " "	C. K. Wingo Emmett Sidney Johnson
1933	"	J. W. Perry (8)	C. K. Wingo
1934	"	" " "	" " "
1935	"	" " "	" " "
1936	"	" " "	" " "
1937	"	W. H. Harrison	June to October E. E. Wiley, Jr. James W. Henley
	"	" " "	" " "
1938	"	" " "	" " "
1939	PRESIDING ELDER became DISTRICT SUPT.		
	"	W. H. Harrison	" " "
1940	"	" " "	James W. Henley William S. Steele
1941	"	W. F. Blackard	James W. Henley William S. Steele
1942	"	" " "	James W. Henley William S. Steele
1943	"	" " "	James W. Henley

YEAR	DISTRICT	PRESIDING ELDER	PASTOR
1944	Chattanooga	W. F. Blackard	Bachman G. Hodge
1945	"	L. E. Hoppe	Bachman G. Hodge J. B. Harris, Jr.
1946	"	" " "	Bachman G. Hodge James Pless
1947	"	" " "	Bachman G. Hodge James Pless
1948	"	" " "	Bachman G. Hodge Harold C. Harris
1949	"	" " "	Bachman G. Hodge Harold C. Harris
1950	"	E. D. Worley	Bachman G. Hodge
1951	"	" " "	Bachman G. Hodge Spurgeon McCartt
1952	"	" " "	Bachman G. Hodge Spurgeon McCartt
1953	"	" " "	Bachman G. Hodge
1954	"	" " "	Bachman G. Hodge Harper Sasser
1955	"	" " "	Bachman G. Hodge Harper Sasser
1956	"	C. E. Lundy	C. P. Hardin Ed Ritter
1946 to date	J. Monroe Wolfe.....		Visiting Minister

All these assignments taken from Books II and III of Original Holston Minutes, and published Minutes of Annual Conferences for years indicated.

At the Holston Conference held at Reems Creek Camp Ground, October 8, 1844, the north Georgia part of Holston was given to the North Georgia Conference. On January 18, 1845 this territory was formally accepted by that conference. LaFayette was assigned to the Cherokee District. The history of those Georgia churches that were organized under Holston Conference which we have included in this sketch, have been followed through the Georgia and North Georgia Conferences to complete their history. This explains the disappearance of the LaFayette District of which Chattanooga was a part.

To return to Chattanooga and the little log cabin meeting house back in 1839: In the mud-and-stick chimney there was suspended a

spice mortar. The hour of worship was announced by striking the mortar with the pestle.⁽¹⁾

The Methodists grew in number, but up to 1847 continued to hold their services in the log meeting house. At this time the church trustees were Alpheus L. Edwards, James Warner, William G. Molleston, Elijah Thurman, George D. Foster and J. P. McMillin.⁽²⁾

The commissioners of Chattanooga had been given authority to transfer necessary ground to such denominations of Christians as would erect and conduct suitable houses for public worship, and the Methodists who then numbered less than fifty members, determined to take advantage of this opportunity and get a better church building.

On April 29, 1847, John P. Long, surviving original commissioner of Chattanooga, made a deed⁽³⁾ to the trustees of the Methodist Church, covering Lot No. 10 on Lookout Street, fronting 110 feet on Lookout and running through to Georgia Avenue. This lot cornered on Lookout and Fifth. Some \$3,500 was raised, and a frame, shingle-roof building, about 32 by 52 feet was constructed on the lot. At that time it was the best church building in town.⁽⁴⁾ This was the "Pepperbox" Church, so called because of the square appearance of the belfry.⁽⁵⁾ At the time the building burned, it was referred to as "Wesley Chapel." The article also stated that the building was framed at Soddy and floated down the river on a raft. Here we must pause again to clear up the identity of the picture of the Pepperbox Church.

In the Chattanooga Times, Sunday, July 1, 1928, the picture of the Pepperbox Church was published as it appeared in 1868 or a year or two later. It was termed the First Baptist Church. Mrs. G. M. Smartt who is one of the oldest living members of the First Baptist Church gives her statement here. This rules out the possibility of the picture being that of the old First Baptist Church which stood on the Walnut and Sixth Street corner of the present Courthouse lawn.

Then in the Chattanooga News-Free Press for May 17, 1955, the same picture of the Pepperbox Church appeared and was identified as

(1) *History of the Methodist Episcopal Church, South, in Chattanooga*, 1909, p. 2.

(2) Charles D. McGuffey, *Standard History of Chattanooga*, pp. 224 ff.

(3) Hamilton County Court House, Book 6, p. 431.

(4) Charles D. McGuffey, *op. cit.*, p. 215 ff.

(5) *The Chattanooga Daily Times*, December 7, 1887, p. 3, column 1.

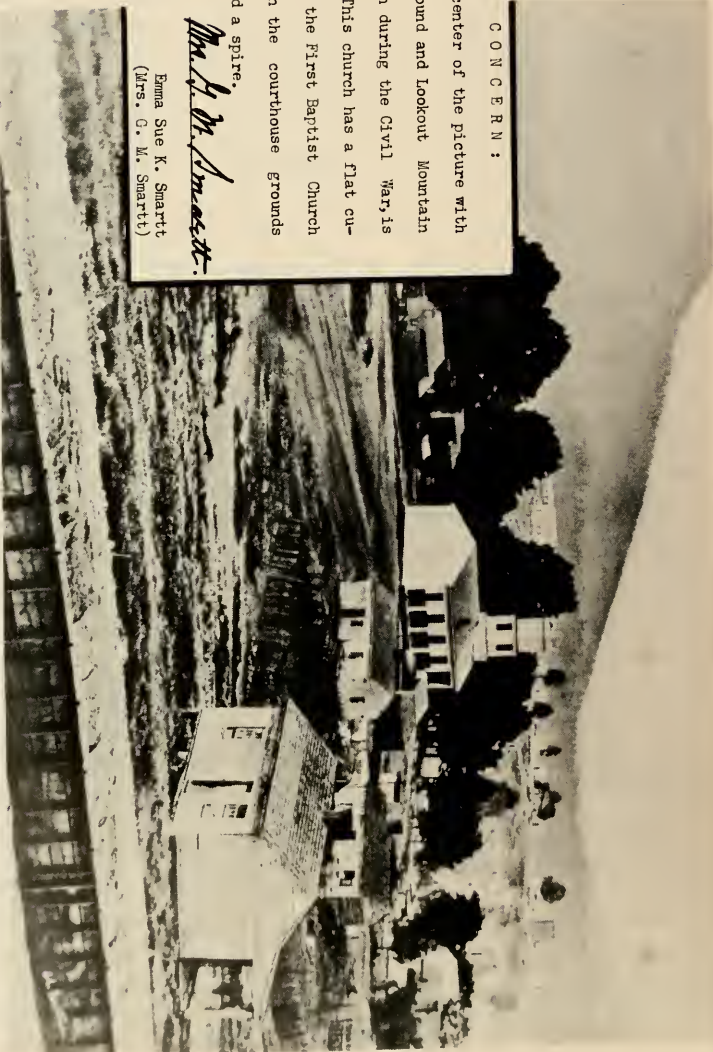
TO WHOM IT MAY CONCERN:

The white church near the center of the picture with the fortification in the foreground and Lookout Mountain in the distance, which was taken during the Civil War, is not the First Baptist Church. This church has a flat cupola. The original building of the First Baptist Church that stood near Sixth Street on the courthouse grounds facing toward Walnut Street, had a spire.

Emma Sue K. Smartt

Emma Sue K. Smartt
(Mrs. O. M. Smartt)

October 30, 1954.



Wesley Chapel, often called the "Peppetbox" church because of the shape of the steeple. This building stood at Fifth and Lookout, built 1847. It has erroneously been called Baptist and Presbyterian. It burned December 5, 1887. Photo by Matt L. Brown Co., Chattanooga.

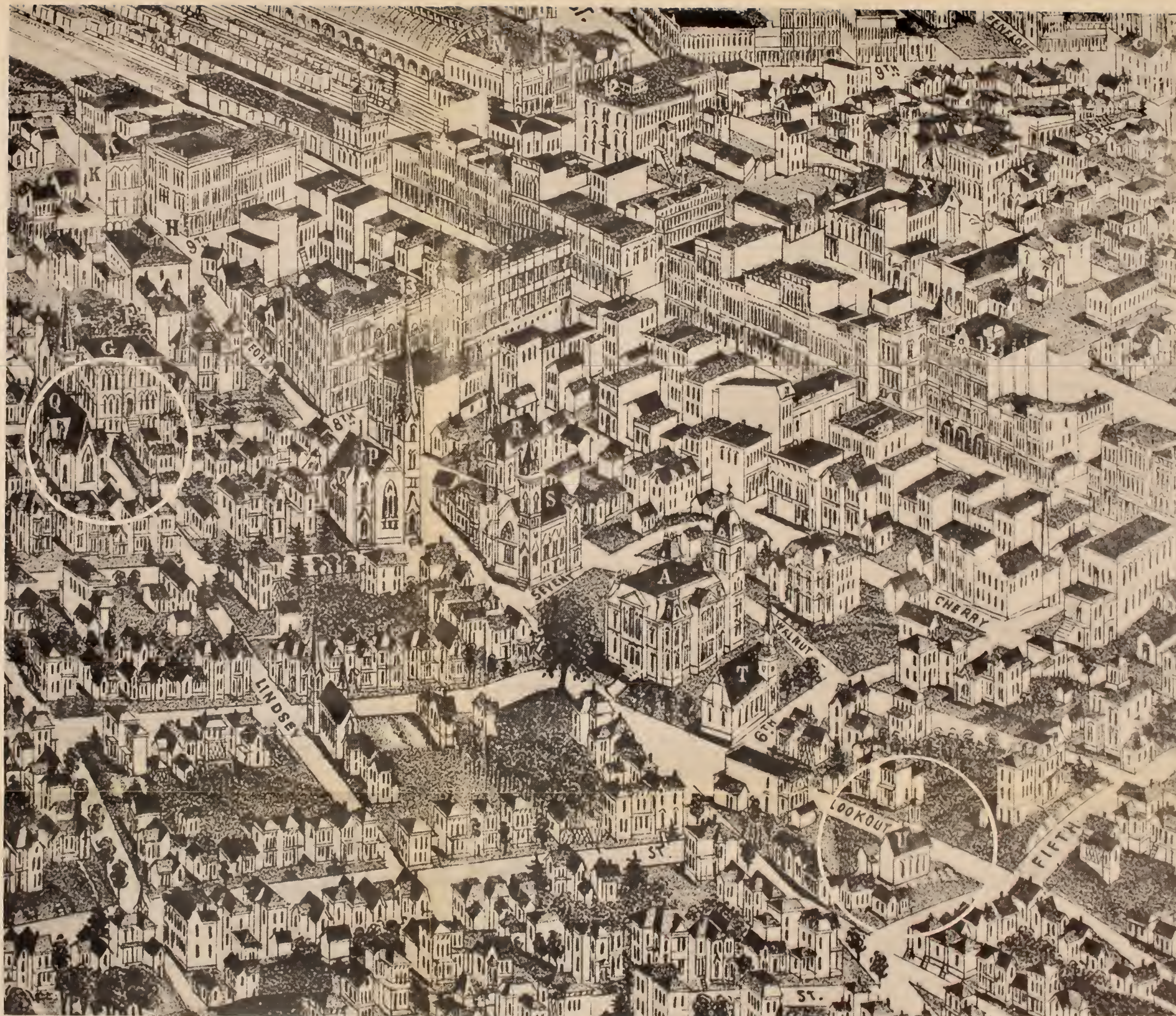


Birds Eye View of the City of Chattanooga, 1871

Drawn and published by A. Ruger, St. Louis

- 6—Baptist Church
- 7—Methodist Church
- 9—Presbyterian Church

Reproduced by courtesy: Chattanooga Public Library



Chattanooga, County Seat of Hamilton County,
Tennessee, 1886

Beck and Paul, Litho. Milwaukee, Wisc.

Supplement to the *Chattanooga Daily Times*,
Wednesday, March 23, 1887.

- A—Courthouse
- P—First M. E. Church
- Q—Centenary M. E. Church
- S—First Presbyterian
- T—First Baptist
- U—Wesley Chapel (Colored Methodist)

Reproduced by courtesy: Chattanooga Public Library

the First Presbyterian Church. As proof that the Pepperbox Church is Methodist, we offer the Bird's Eye View of the City of Chattanooga published in 1871⁽¹⁾ which spots the Baptist (6), Methodist (7), Presbyterian (9), and the Colored Methodist (11). The Pepperbox Church had been sold to the Colored Methodist congregation in 1869.⁽²⁾

We also submit as proof of Methodist identification, the picture of Chattanooga made in 1886. The U in the key is the location of the Colored Methodist Church and that location is that of the Pepperbox Church.⁽³⁾

Coming down to the year 1857, Dr. David Sullins was pastor. His recollections of that year, culminating with the meeting of Holston Conference in his church, he has vividly recorded. Lest we lose some of the flavor of his account we have included his Chattanooga chapter here.

RECOLLECTIONS OF AN OLD MAN SEVENTY YEARS IN DIXIE⁽⁴⁾

1827-1897

D. Sullins (the year 1857)

"We got to Chattanooga at night, and found the snow all gone. The train stopped in the woods at the Crutchfield (now Read) House. There were then, perhaps, not a dozen houses from the Read to the foot of Missionary Ridge. We had neither of us ever been to Chattanooga. It was a rambling little town of possibly less than two thousand inhabitants. Indeed, it had but lately donned its big Indian name, Chattanooga, and begun to put on town ways. It had been known as 'Ross' Landing.' Here Jack Ross, the Cherokee Chief lived, where Rossville is; and here supplies of all sorts came down the river

(1) Drawn and published by A. Ruger, St. Louis.

(2) Hamilton County Court House, Book 20, p. 398.

(3) *The Chattanooga Daily Times*, Supplement, March 23, 1887.

KEY: T, First Baptist

U, Wesley Chapel (Colored, Methodist)

A, Court House

S, First Presbyterian

P, First Methodist Episcopal Church

Q, Centenary Methodist Episcopal Church, South

Beck & Paul, Litho., Milwaukee, Wisconsin.

(4) Pp. 155 and those of Chapter XIX ff.

to this landing. Salt from King's Salt Works, Saltville, Va., on the head of Clinch River, found a good market here. We called it King's salt to distinguish it from coarser salt we called Goose Creek, which came from Goose Creek, Ky. Here the good Indians and the mean white men, who were always poking themselves in among them, got their supplies in the thirties and before.

"Well, it was Saturday night when we arrived. We knew but two families in town. Mrs. John W. White was a cousin of Mrs. Sullins; Tom Crutchfield, proprietor of the hotel, and his wife, Amanda King, were old friends of mine. We were all brought up in McMinn County. Tom and I read Caesar together under Pat Samuel at Forrest Hill Academy, and hunted rabbits at recess. We went immediately to his hotel, and we were cordially received and comfortably quartered. Very tired and almost sick, wife and the baby were soon asleep, while I tried to get myself together and think what I should say to the people to-morrow. This was almost the first really quiet hour I had had since we received our appointment. Those three weeks had been filled with turmoil for head, heart and hand. The appointment had distressed me. There was little prospect of success in the new railroad town. But I had promised the Lord when I was but fifteen years old that if He would give me peace of mind and grace to do so, I would be a preacher. And that meant be a traveling Methodist preacher; I never thought of anything else. I now felt like I was in the line and no mistake. I had a good case of it well developed. So I said, 'Lord, help me;' and He did."

Chapter XIX

YEAR AT CHATTANOOGA

"Sunday morning found us in the Crutchfield House, strangers, looking about and inquiring for the location of the Methodist Church and time for Sunday School, etc. We found the church up on what is called High Street, I believe—where the colored folks now have a large brick church. I went to Sunday School and found the house to be a small wooden structure, with a pepper-box looking affair on the top. The bell was a spice mortar which was kept in the wood-house. This the sexton pounded with his pestle to call us to worship. Mr. P. McMillin was superintendent and class leader. He gave us a cordial welcome, and answered my many questions concerning the

work, which he seemed to have both on his head and his heart. A genuine right-hand man for the new preacher; knew how to be helpful with wise counsel and sympathy. His earnest Christian wife was the daughter of Robert Cravens and niece of the late Dr. G. E. Cunningham. This excellent family came right up to us and put sunshine into that first Sunday and became our standbys throughout the year. What a treasure such a family is for the preacher! Lord, send us such laymen in all our churches! At the eleven o'clock hour there was a fair congregation present. Among them were the Cravens, the Ragsdales (William and Baxter), the McMillins (P. and D.C.), the Hodges, the Van Epps, the Parhams, the Crutchfields, the Lyles, and others, who came at the close of the services and gave us a welcoming handshake, which made us feel like we had a people. The stewards had a meeting Monday, and secured board for us with John W. White, Esq., at forty dollars a month. Mrs. White was cousin to Mrs. Sullins. They had grown up together at Jonesboro. Never mind about our salary; I really do not remember. In fact I do not believe the question of our support was discussed or mentioned. We had no assessment plan in those days. The old Methodist rule was about this: The people needed a preacher; the Church sent them one: they were expected to take care of him, and he was expected to take what the people furnished him. If this fell short of meeting his needs, he was to look for the deficit when he got to heaven; it was never made up here. The disciplinary rule of one hundred dollars for a single man and two hundred for a married one was about obsolete. With this sort of tacit understanding—of get what you can and live on it—we went to work.

"Rev. E. F. Sevier was presiding elder and lived in the town. Perhaps Holston never had a more cultured, charming, scholarly preacher. His clearness in statements of doctrine and lawyer-like probing into treatment of his text were more intellectual than emotional, but always instructive and pleasing. His rhetoric was almost faultless, and his delivery captivating. He was princely in person—straight and dignified, with traces of his ancestral Huguenot blood, and as polite as a Frenchman. He was akin to Nollchucky Jack, the gallant leader of many an Indian fight, and no whit his inferior. Our good Bishop Hoss is a younger member of that old game stock.

*The health of Mrs. White failed and we had to look for new quarters. About this time Tom Crutchfield sent me word (no tele-

phones then) to come go squirrel hunting with him. This I gladly did. It seemed like old times, when we were boys together. When we were ready to start, he suggested that we go to Missionary Ridge for fox squirrels, and we did so. That day I killed on the top of the Ridge, a little west of the tunnel, at Sherman Heights, the last fox squirrel I ever saw in the woods. On our way home, the hunt over, five or six nice, fat fellows bagged and in the bottom of the buggy, I began to think of home and work. And by way of getting help to find a boarding house, I told him that Mrs. White was in feeble health and we had to move, and asked if he could tell us where we could find a suitable home. He thought a minute and then said: 'Come to the hotel. We will let you have a nice suite of rooms, and you can use the parlor to meet your friends.' I answered: 'That would be delightful, but the stewards will not pay but forty dollars per month for our board—wife, nurse, baby, and myself—and that is far below the price you get for such board.' He simply replied: 'I will take you at forty per month; come on.' That was Tom's big-hearted way of doing generous things. When we got to the hotel, we told his wife about it. She was pleased and said: 'Tell Mrs. Sullins to come at once; her rooms will be ready.' This we did and occupied a suite of rooms. The two ladies were much together, and Mrs. Crutchfield often drove wife to return calls and make special visits to the poor and sick. This helped them both religiously, as well as socially and physically. We were very comfortable but the year was getting away and there had been no revival, though there were many sinners around. This troubled us. I have always felt that something is wrong when any people with a pastor and an organized church at his back can spend a whole year and no revival, no souls saved. I think so now. Well, there were three regular pastors in town—Mr. Bradshaw (Presbyterian), Mr. Templeton (Cumberland), and myself. There were some good Baptists and a few Episcopalians, but they had no pastors. So we three got together and agreed to conduct a union service. We were to spend a week in each of our churches, beginning with Bradshaw's. This we thought would end the meeting; but it was a glorious mistake; for the 'Lord was in that place' and had large things for us. We began in Bradshaw's church, which stood on the east side of Market Street, between Seventh and Eighth—the site long since occupied by large commercial houses. We took it time about in preaching, but had no choir or organ. I had to start the tunes mostly and

carry on the singing till the spirit moved the people to sing. By Friday night the people filled the house, and many were at the 'mourner's bench' and several converted. Saturday we moved to my church. It was the time of my third quarterly meeting. Brother Sevier, the presiding elder, preached in the morning, and Brother Templeton at night—a great day. We were all to have regular services Sunday in our own churches in the morning and come together for the night services, and so we did. And now for another week the Lord shook the town, and sinners cried for mercy and found it. When Saturday came, we moved to Brother Templeton's church. The meeting did not chill going from one church to another. In fact, the whole town was getting religiously hot, and you could carry a revival meeting anywhere about in it. Well, we stayed that week, with glorious results, in Templeton's church. We had now made the round of the churches, as we agreed to do at the beginning; but such was the state of religious sentiment that no one thought of closing the meeting. So we went back to Brother Bradshaw's church, starting on the second round. This the fourth Sunday night, was marked by wonderful spiritual power. There was an awe-inspiring sense of the divine presence pervading the vast assembly. The church was rallying everywhere with song and prayers and exhortation, and sinners—old, hardened sinners, trembled and fell down before God and cried for mercy.

"The meeting could now 'stand alone,' as we say—could run without a preacher. The people gathered before the hour for service, not to gossip, but to worship. Brother preacher, you have been along there. How delightful it was as you hurried on to the church to meet a great burst of song a hundred yards before you got there! No one had been requested to open or lead the services, and yet the congregation was worshipping, and the great volume of music told you that all were singing; and strong, jubilant voices, unheard before, told you that new converts were among the sinners, Saul was among the prophets. We had no collection of songs suited to revival work then as we have now, nor were our churches supplied with hymn books. This was not perhaps wholly evil; for while it was a drawback in one direction, it worked well in another. It will be found true . . . as I have had occasion again and again to note, that the Spirit uses ten or a dozen of the great multitude of songs to do service through a revival of weeks, repealing them at every hour. Sometimes just one song takes the lead through a great meeting; it may be an old one fallen out of

use for a time. I remember having been called from Emory, Virginia, twenty-five years ago to assist Brother B. W. S. Bishop in a revival at Kelley's Chapel. At night the meeting was moving at a fair gait when some one started the old hymn, 'When I Can Read My Title Clear,' and instantly the atmosphere seemed charged with spiritual power, everybody sang, and many wept for joy. I couldn't understand it, and later asked what it meant. 'Why, the revival started when we were singing that old song, and we have repeated it at every service since.'

"A great variety of new songs tends to divide the mind of the worshipper rather than promote devotion. Fancy singing is fatal to any revival. Familiarity with the words and tunes is favorable to devout singing; the mind of the singer can then be given to the one thing of 'making melody in the heart.'

"Well, by repeating, the people became familiar with some of our best old hymns, words and tunes, and they all sang them again with full hearts. I am not quite sure but that this may in a measure account for the fact that we Methodists *were* called a singing people. (Note the tense of that verb 'were.')

Our experimental religion filled our hearts with joy and gladness, and our good old hymns gave delightful expression to those happy feelings; and so we sang them lustily and often, book or no book.

"In this way the children and most illiterate, even the negroes, learned these oft-repeated songs and made the welkin ring again in their great meetings. O to hear and feel them as I have heard and felt them in many a revival, and not a book in the assembly! Let's all sing, without the book, to the old tune of Greenfield (now Nettleton):

"Come thou Fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise."

GREAT REVIVAL

(Chapter XX)

"We had now reached the fourth Monday in our great meeting. The church was crowded at the morning hour, and souls converted. We felt that God had given us the victory; the town was ready to

surrender; the revival had the right of way everywhere. After a little consultation we determined to move up and sweep the field and demand an unconditional surrender to God's cause. So we requested that every house of business of every kind be closed for the next day, and that the people spend the day worshipping God. This met universal approval. All houses closed, not simply for the usual hour of worship, but shut up, like Sunday, all day long. Many of the business men fasted, did not go to their places of business at all, and spent the day in church mostly.

"An incident will show how sacredly the people observed that day; Uncle Antipas Moore, who lived on Missionary Ridge, was in the habit of furnishing beef to the town on Tuesdays. So this morning as usual, he came in with his beef; but finding no house open and no one on the streets, he drove on down Market Street nearly to the river and turned back, not knowing what it all meant till a friend told him. Then he left for home. A neighbor met him and inquired, 'What is up, Uncle Antipas?' 'Well,' said the old man, in no very pleasant mood in view of losing his meat, 'that town has gone crazy; there is not a house open; nobody will talk to you about business; it's just like Sunday clean down to the river—I drove all the way down. Just as well take your taters back; you can't sell anything today.' Antipas was the father of the brave Colonel B. F. Moore, of the Nineteenth Tennessee Regiment, who fell in the Battle of Missionary Ridge fighting around his home. Well, that Tuesday was a red-letter day in the revival, and has been such in the religious life of Chattanooga for fifty years now. It is marked on some of the old business books of that day in the town: 'The Tuesday-Sunday.'

"There were fifty-four conversions that day—many in the church, some in the homes, and some on the streets. Among them was the now sainted Rev. J. L. M. French, who for thirty-two years cultivated many fields in Holston, and then laid down his tools and went home, fifteen years ago. I was by his side with my hand on his head when the Glory broke in. He was a superior preacher, and a sweeter, better pastor no people ever had. He was the father of the Rev. Dr. J. Stewart French (Centenary's pastor 1902-1905), of Atlanta, Georgia, 'a chip off the old block.'

"We had taken high ground now in the revival, and were aggressive. Just at this stage of the meeting, there occurred what will

be found to be almost universally true; that whenever any great religious or moral movement comes aggressively into any community, then the devil bestirs himself and rallies all his forces and uses all means and methods to oppose it. And mark you, he always covers his real design under the semblance of some good; never attacks openly or at a strong point. Just as it was when 'Jesus was led up into the wilderness.' After his forty days' fast, he was hungry; then to the hungry Man the tempter came, and in the most simple manner possible, innocently suggested bread, nature's remedy for hunger, to which all hungry men have an unquestioned right; you need bread and ought to have bread; it is the divinely appointed duty of all men to provide bread for themselves against the days of hunger; and so you should, if need be, even 'command those stones to be bread.' It was bread, you see, good bread, innocent bread, that never hurts any man, that the tempter kept before the hungry eyes of the hungry Man, purposely concealing all the while his devilish design of leading the Master into a great sin. And, again, as it was in the case of the adulterous woman whom they brought to Jesus, ostensibly desiring him to condemn a great *sin*, the which he was forward to do; whereas their real object was to get him to pronounce sentence, as a civil officer, against an individual *sinner*, 'that they might have whereof to accuse him.' And to encourage him to walk into their net, they quote Scripture: 'Now Moses commanded us to stone such. What sayest thou? Of course you will say so, too.' One can hardly say, as he reads the story, which moves him most, the calmness of the Man under this cross-fire as he quietly writes in the sand, 'as though he did not hear them,' or the villainous craft and hypocrisy of his enemies. The trap was well set, calculated to 'deceive the very elect.' But Jesus had met the deceiver before in their bout in the wilderness, and knew his wily ways. His answer was a bombshell among them, 'He that is without sin among you, let him first cast a stone at her;' as much as to say: 'You want sin condemned; look at home, and you may find something to do there.' This turned their thoughts from their evil purpose of entrapping him to their personal sins. 'And being convicted by their own conscience, they went out one by one.'

"Just at this time, when the meeting was moving gloriously, the enemy rallied his forces to break us down. And if you will read on you will see how devilish and dangerous was the attack—dangerous because it had all the appearance of being innocent under the well-

concealed design of evil, the old Satanic trick. Here is the case: Several judicious friends came to us (the preachers), saying that the meeting was being crippled, and they feared for the results. Two lewd women of the town, had been coming, in the 'after services,' for two or three nights, and had crowded into the seats designated for penitents, and by their coarse and immodest conduct had disturbed all about them. They, we were told, were notoriously vile, and it was believed that they were the cat's-paw of some bad men of the town to disgrace the meeting by their brazen deviltry. Here was a serious trouble, and to deal effectively with it a delicate matter—it might prove a boomerang. These women were sinners, no doubt of that, and we were telling the people that Jesus died for sinners and would save them if they would repent and accept Christ; and these two had, upon our general invitation, come to the seats for instruction and prayer. This was all regular and ostensibly very innocent and right. But there was evidently a 'cat in the meal.' Their conduct did not comport with the character they assumed; they were not humble and contrite before God, but brazen and impudent. Our best women and men believed they were emissaries of Satan to disgrace our services and ruin the meeting if possible. Well, the foul thing was on our hands and must be dealt with, and the disagreeable task fell to me. We all knew that the moment we took hold to correct it the enemies would raise the cry of hypocrisy and say: 'Yes, you have a salvation for the rich and well-dressed, but for a poor, ruined woman you have nothing but a kick and a curse.' Deplorable as this issue would be, it must be met, or the meeting ruined. So that night before we called for mourners I told the audience just what we had heard, and deplored the necessity forced upon us to deal with such a delicate question. These women knew that they had made a great breach between themselves and good society, and their brazen conduct was hurtful here. And then I said to them: 'If you are really penitent, you will not force yourselves in here to the hurt of others, but will humbly go to our women, who will gladly sympathize with you and instruct you and pray for you.' We therefore begged them to take this better way; but assured them that if they persisted in disturbing the exercises as they had been doing we would be compelled to take further steps to correct the evil.

"Well, they did not come that night; but two nights later they were right in the midst of perhaps fifty penitents, with their bold,

insolent deportment, attracting attention, and in other ways creating confusion. The much dreaded crisis had come—a defiant challenge—and by the grace of God I determined to meet it, let come what might. So I worked my way in among the mourners and took the two women, who were side by side, each by the arm (maybe a little rudely, I don't know), and said: 'Come with me.' I brought them out into the aisle and took them to the last seat in the house and deposited them. A pretty high-handed move, you say. True, it was drastic treatment; but the case was acute, and required it. And it worked like a charm—ended the trouble—while the religious sentiment of the public heartily approved the act, and God carried on his work gloriously. Amen. A word more here. Lest some young preacher, who has no more sense than I had then, may erroneously conclude that this is the right way to manage such trouble, let me say: If such a thing were to come up in a meeting of mine today, I would take a different course. I would try this: Get some sensible, pious women to take the case off my hands, and go in a body to the poor wretches, and talk and pray with them and beg them to a better course. In nine cases out of ten that will succeed.

"We had not opened the church for members during the five weeks; our work was to get men saved. So when we closed, the announcement was made that each of our churches would be opened next Sunday and an opportunity given to join the church. This was done, and I had the pleasure of receiving forty-seven members, seven of them heads of families. Others came later. The other churches shared liberally in the increase of members. A most glorious revival; and, as is always the case, it settled all questions, reared family altars, boomed the Sunday-school, filled the church at every service with devout worshippers, and even made finances easy. *A revival is the king cure-all.*

"Soon after the close of the meeting wife and I were requested to meet some friends at the home of Col. J. L. M. French, who lived right where the courthouse now stands. This we did, and found the object was, in the name of many friends, to present us a purse containing one hundred and eighty dollars. And good Tom Crutchfield almost embarrassed us by bringing the one hundred and twenty dollars which the stewards paid him quarterly for our board and giving it to my wife. I refused to take it. Yes, I did; you need not shake your head!

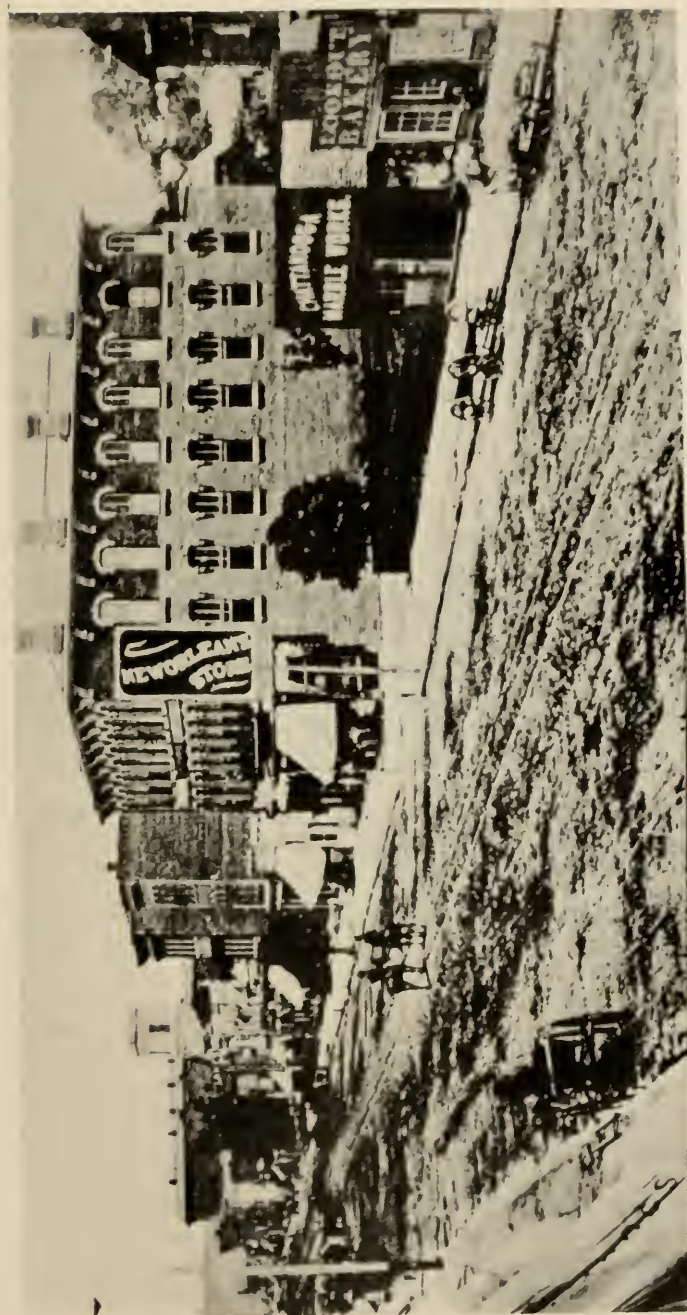
"Among the other well remembered things that took place during the year was the completion of the railroad between Limestone and Bull's Gap. Mr. Blair, wife's father, who was one of the directors, wrote her to come up on that day and see her old Jonesboro friends and go home with him. This she did, taking nurse and the baby. This left me alone, but only a day or two for my old friend, Robert Cravens, who lived right under the bluff on the point of Lookout, came down and invited me up to spend the heated season with him. There was no other house on the mountain then. Of course, I went. We walked the near way, and, passing the mouth of Chattanooga Creek, which he owned and where he had a net set for fish, we stopped to get fish for dinner. He raised the net, in which there were perhaps a dozen good fish, and I began to grab for them. He said, 'Hold on; get that salmon there; he will be enough for us to carry up the mountain.' I managed to capture him, a fine fellow sixteen or eighteen inches long. Then he let the net down again. The fish kept better there than up at the house.

"I sometimes took my book and climbed up the bluff in the morning to read and make sermons. And you who know the place almost envy me the privilege. Well, it was delightful; but it was the poorest place I ever tried for reading and making sermons. Too many things to look at. That long sweep of river around 'Moccasin Bend;' the numerous railroads, with their snaky looking trains running in and out around the foot of the mountain; the town huddled up about the foot of Cameron Hill; the mountain stretching for many miles on all sides; the old Cumberland on the north and west, heaved like a troubled sea, stretching far away to the Kentucky line; on the south and east the Great Smokies piled up all the way back to the Blue Ridge, with its many spurs, with pretty Indian names, Chilhowee, Unaka, etc., and for in the distance big Nantahalalah, in North Carolina, lifting his crest of hemlocks, like Saul, a head and shoulders higher than the rest; just at your feet the noisy crows and lazy buzzard floating slowly as if smelling out some prey, and whipping right over your head a cruel hawk, 'with his butcher's white apron stained with blood;' the landscape all around covered with farms, and from yonder cottage the blue smoke curling upward, which says, 'Dinner is getting here for husband, who is plowing in that field over there;' and away off yonder a cloud carrying a ship's load of water to the farmer's fields—all this and a thousand other grand and

beautiful things invite and feast your eyes, until you look down to the cottage, and Sister Cravens has hung the towel on the railing of the back porch. Dinner is ready and nothing done on the bluff.

"Conference met this year (1858) at Chattanooga. Bishop Andrew presided and J. N. S. Huffaker was secretary. I was Conference host, and do not recollect much about the session save that I was very busy looking after outside matters pertaining to the comfort of the preachers and their wives. Our appointment was to Knoxville.

"Mother used to give me a lump of sugar when I was a good boy, which sometimes happened. I could have taken it all in one mouthful, but I didn't. I would lick it a while, and then put it in my pocket a bit, and then take it out and nibble some more; by repeating this process a half dozen times I made it last longer, because it was sweet and I liked the taste of it. And so our good Father gave us this delightful year, (at Chattanooga) and I love to linger on the recollections of it; they are a joy forever."



The yard with the tree is in front of the Methodist Church which stood at Lovemans corner at Market and Eighth Streets. A small portion of the building is visible. 1870-1885.

Courtesy of Chattanooga Public Library.

CHAPTER IX

1. CENTENARY CHURCH 1860-1957

During the Civil War, the Methodist Church in Chattanooga was used by the Federal Soldiers. When hostilities were over the church building was badly damaged. The bell was gone, the furnishings removed, the windows and doors were out, the floor was broken in, and much of the weatherboarding on the walls had been torn off. It was not until about 1918 that the Federal Government recognized its responsibility for the damage done to the church property and allowed a claim made therefor and paid it to the trustees of the church. (1)

From 1862 until 1870 the congregation was without a church building. In the latter year the Methodists purchased two lots at the corner of Eighth and Market Streets where Lovemans now stands. One lot was 60 feet and the other was 25 feet. Five months later the trustees sold the 25 foot lot, which was the inside lot, for \$1,500 more than they paid for it. The building they erected on the corner lot cost about \$12,000. A meeting of the congregation was held in one of the government warehouses on Market Street. It was addressed by Dr. R. A. Young of Nashville, and the plans were made for financing the building. The corner stone was laid by the Masonic Fraternity.

The church at Lookout and Fifth Streets was sold February 11, 1869, to the colored people who have continued to date to use the site under the name of Wiley Memorial Methodist Church.

Mrs. M. S. Relf, who was Miss Edith Porter before her marriage, tells us that the Porter Family composed the choir under the pastorate of Rev. W. W. Bays.

Lizzie Porter (Mrs. C. A. Gurley).....	sister	soprano
Wilton Spence Porter.....	brother	tenor
Edith Porter (Mrs. M. S. Relf).....	sister	contralto
John S. Porter.....	father	bass
Lillian Porter (Mrs. T. L. Anderson).....	sister	organist

This choir served the Market Street church for about eight years, going with the congregation to the new home at Eighth and Lindsay. Mrs. Relf was the youngest, a mere slip of a girl, not yet in her

(1) *A Century of Progress of Methodism in Chattanooga*, 1934, p. 8.

teens. She said that they "tried her out" and decided to allow her to remain a member of the "Porter Family" choir.

Mrs. Relf tells us that upon entering the church from Market Street, one faced the pulpit at the opposite end of the room. There were two aisles, and a carpet on the floor. The choir sat to the right of the pulpit, and the organ was pumped by hand. There were stained glass windows.

Mrs. Charles R. Hyde recalls attending meetings in the Methodist Church on Market, with her mother, Mrs. Bachman, who was reared a Presbyterian, but who joined the Methodist Church under the preaching of John B. M'Ferrin. Mrs. Bachman said that M'Ferrin could move the minds and hearts of people as the wind swayed the trees. Such occasions as Mrs. Hyde's attending service at the Methodist Church on Market Street with her mother, would be when Mrs. Hyde's father, Dr. J. W. Bachman, who was pastor of the first Presbyterian Church for over fifty years, would have to be out of town. Mrs. Hyde says that the building was of red brick and was entered by going up about three steps. There was a man who had a marble works next to the church. He was a maker of tomb stones and finished ones stood on the lot behind the church on Cherry Street. The church had a steeple and a bell. The only picture we have of this church is a bit of a corner of the building visible in the view of Market Street.

Mrs. Hyde also tells of an incident that happened while Rev. R. H. Parker was pastor of the Market Street Church. Her father, Dr. J. W. Bachman, was helping "Brother" Parker with a revival meeting. Rev. Parker had called for penitents to come to the altar, and the two ministers were standing in front of the pulpit while the invitation song was being sung. Two people came and stood before the altar, but Rev. Parker was singing with his eyes shut. Dr. Bachman had to nudge him to step down and welcome the sinners.

1878 was the year of the yellow fever epidemic in Chattanooga, when 366 residents, including Mayor Thomas J. Carlile and Rev. Patrick Ryan, the Catholic Priest, died of the dread disease. Dr. Bachman was Vice Chairman of the Yellow Fever Committee and Rev. Parker was a member of the committee from the first ward.

We also know from Mrs. Sarah Atlee Rohr that there was a bell in the Market Street Methodist Church. She says it was the

sweetest-toned bell in town. She was quite sure that the Methodists took the bell with them when they built a new church building at Eighth and Lindsay. A trip to the belfry of the Lutheran Church at Eighth and Lindsay, (the former Centenary) proved Mrs. Rohr was right. The following data was obtained and the attached correspondence serves to verify it.

Bell in Belfry of

First Lutheran Church
Eighth & Lindsay Sts.
Chattanooga

(Formerly Centenary Methodist Church)

Dimensions—

31½ in. dia.
24 in. high
300 lbs. est. wt.

Inscription

VANDUZEN & TIFT — CINCINNATI
CHATTANOOGA MARCH 20 1879
PRESENTED TO THE M.E.C.S. BY R. L.
WATKINS IN MEMORY OF HIS MOTHER
WHO WAS 62 YEARS A FAITHFUL
MEMBER OF THE METHODIST CHURCH
BORN 1807 — DIED 1876

Bell examined by Charles K. Peacock, May 18, 1955.

C O P Y

VANDUZEN COMPANY
Manufacturers of
Church Bells, Chimes, Peals
and Bell Ringers
436 E. Second St. Cincinnati 2, Ohio

May 25, 1955

.....
"Our records indicate that a 614 pound bell was purchased by the M. E. Church South at a cost of \$155.77 and was shipped from this

foundry in April of 1879. A bell of this size would cost approximately \$1,000.00. The cost of the metal in ingot form would cost twice as much as the cost of the finished bell with hangings in 1879."

Very truly yours,
Vanduzen Company

Signed

Louis P. Schweer

In the city directory for 1871-2 we find that Mr. R. L. Watkins had a hardware business at 179 Market Street. Because a man honored his mother who was a Methodist for sixty-two years, now nearly eighty years later, we still can hear the sweetest-toned bell in town call people to worship.

By the year 1884 the corner of Eighth and Market was in the heart of the business district of town. Accordingly the church property was deeded to D. B. Loveman who offered \$35,000, \$15,000 of it in cash. Immediately the trustees purchased the lot at the corner of Gilmer and "A" Streets, now called Eighth and Lindsay. The purchase was made from Mrs. Mary A. Trigg for \$5,000. At the time there were 393 on the Methodist Church roll. Dr. G. C. Rankin was the pastor. The new church was named Centenary, commemorating a hundred years of Methodism in America. Dr. John B. M'Ferrin, Rev. Sam P. Jones and Dr. O. P. Fitzgerald who later became Bishop, conducted the dedicatory services.

While the congregation was worshiping on Market Street, a parsonage was acquired on "B" Street (now Houston) which was exchanged in 1880 for a lot at No. 16 Vine Street. The building on the lot on Vine Street burned in 1883 and was rebuilt the same year. This was used until 1904, when the building was torn down, and a brick house built. This property was sold in 1925, and the present parsonage was purchased at 108 South Crest Road, on Missionary Ridge.

In time the congregation experienced great growth. Accordingly in 1907-'08 a movement was begun to build a new church. A committee was appointed by the Quarterly Conference, consisting of C. F. Bates, J. N. Trigg, R. B. Davenport, B. F. Fritts, W. G. M. Thomas, and the pastor, Dr. J. A. Baylor. After considering many locations, the committee met on May 26, 1908, and unanimously voted in favor



Centenary Methodist Church
1885-1922
Lindsay and Eighth Streets

of purchasing the "McCallie lot" at McCallie and Lindsay. The Quarterly Conference authorized the purchase and the deed was executed July 14, 1908.

This site was the lot purchased by Mr. Thomas McCallie on which he built his home about the year 1840 or 1841. The property remained in the family until sold to the Methodists by Dr. Thomas Hooke McCallie, son of Thomas McCallie and father of Dr. J. P. McCallie. An additional lot adjoining the McCallie property was purchased in 1911.

The building committee for the new enterprise was:

J. N. Trigg, Chairman
O. B. Andrews, Vice-Chairman
Lavens M. Thomas
J. Lon Foust, Treasurer
J. J. Wall, Secretary

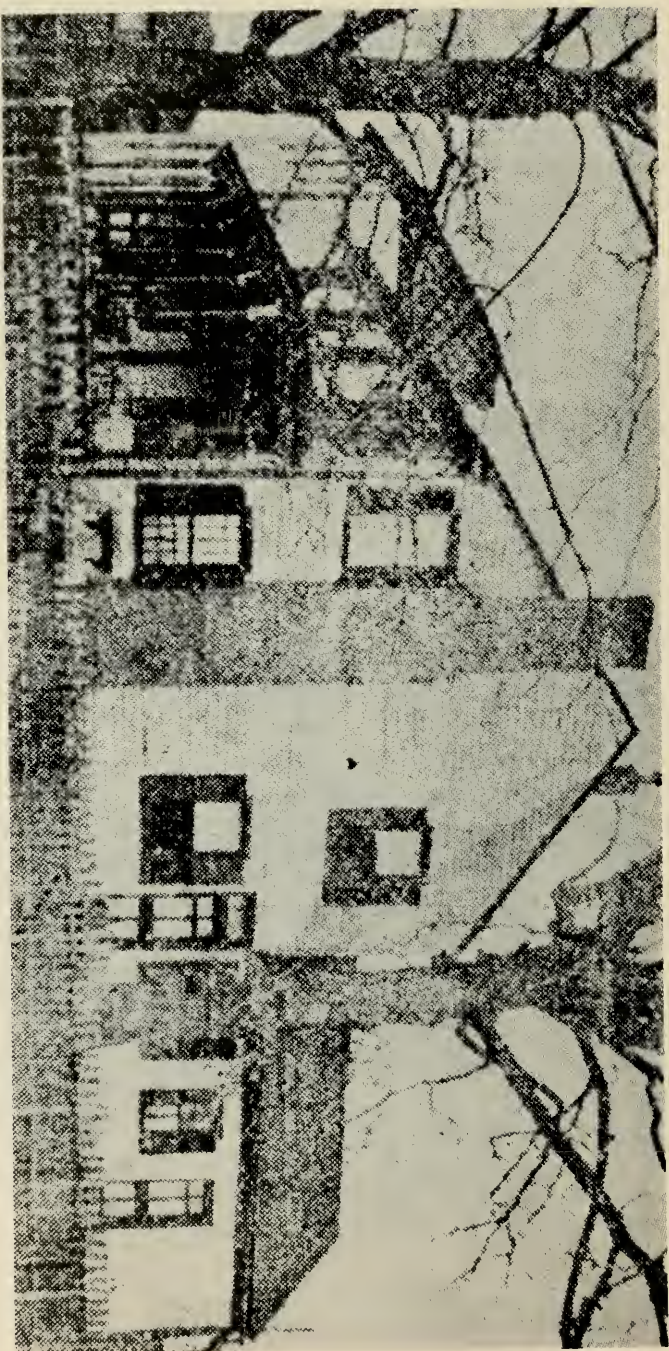
The executive committee was:

R. B. Davenport	J. N. Trigg	R. W. Biese
F. L. Handley	T. O. Trotter	R. P. Purse
F. W. Kelsey	R. J. Riddle	W. G. M. Thomas
O. Y. Yowell	J. A. Wardlaw	A. H. Dunlap
J. Lon Foust	George R. West	B. F. Fritts
John Lovell	A. A. Dragoo	W. R. Crabtree
H. L. Bible	L. L. Peak	C. W. Loftin
Harry E. Chapman	C. C. Moore	T. H. Wagner

Work on the new Centenary was commenced in 1921, during the pastorate of Dr. W. S. Neighbors. The corner stone was laid May 8, 1921. The lots had cost \$47,000, and the building fund amounted to approximately \$275,000.

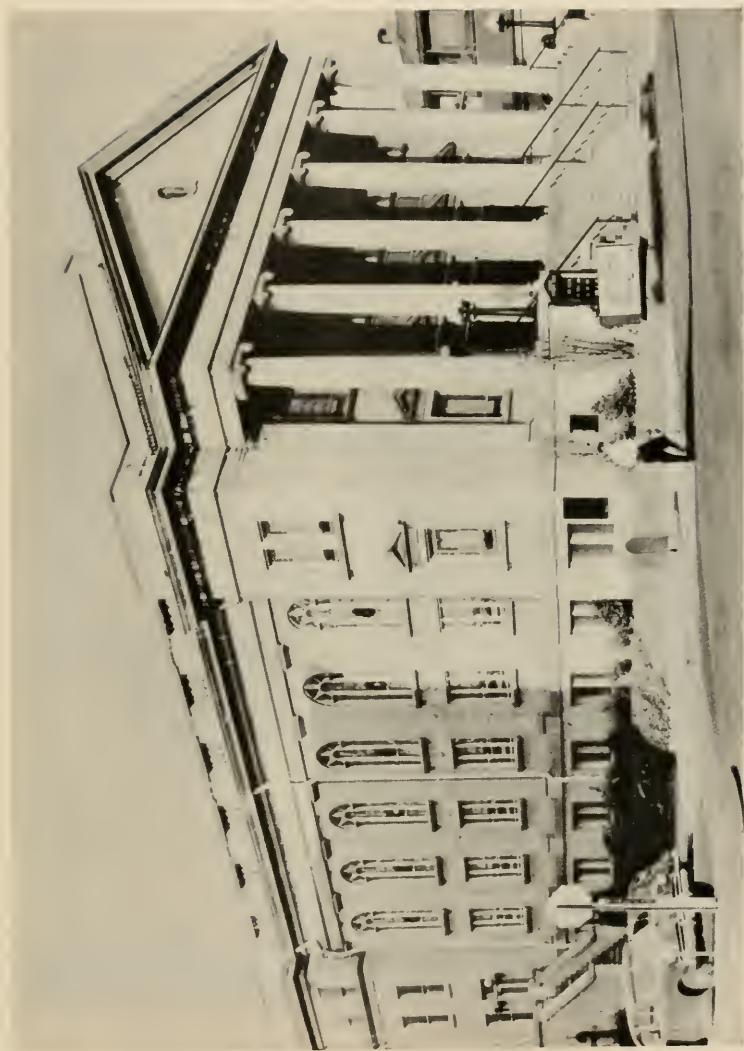
The first service held in the present church building was March 26, 1922. Dr. Neighbors preached the sermon to an overflowing church. Dr. J. A. Baylor assisted.

In 1925 fifteen members of the church made a gift of a pipe organ. The building was dedicated April 16, 1944.

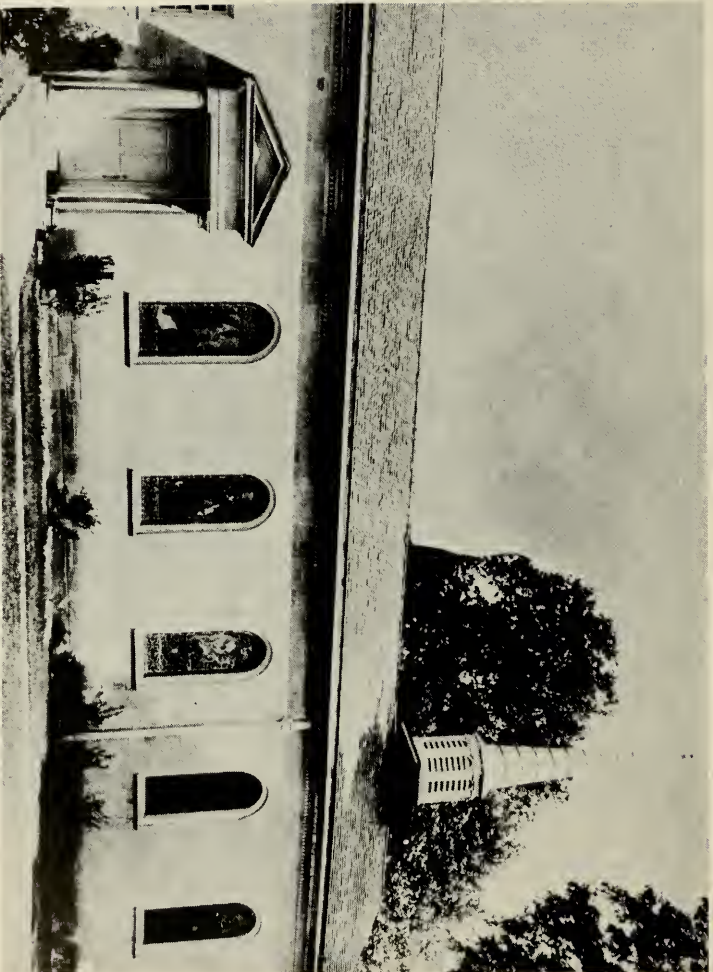


McCallie Homestead

Historic McCallie Homestead was located at the corner of McCallie Avenue and Lindsay where Centenary Church now stands. It was built about 1840 and torn down in 1920.



Centenary Methodist Church, Chattanooga, Tennessee, built 1922.

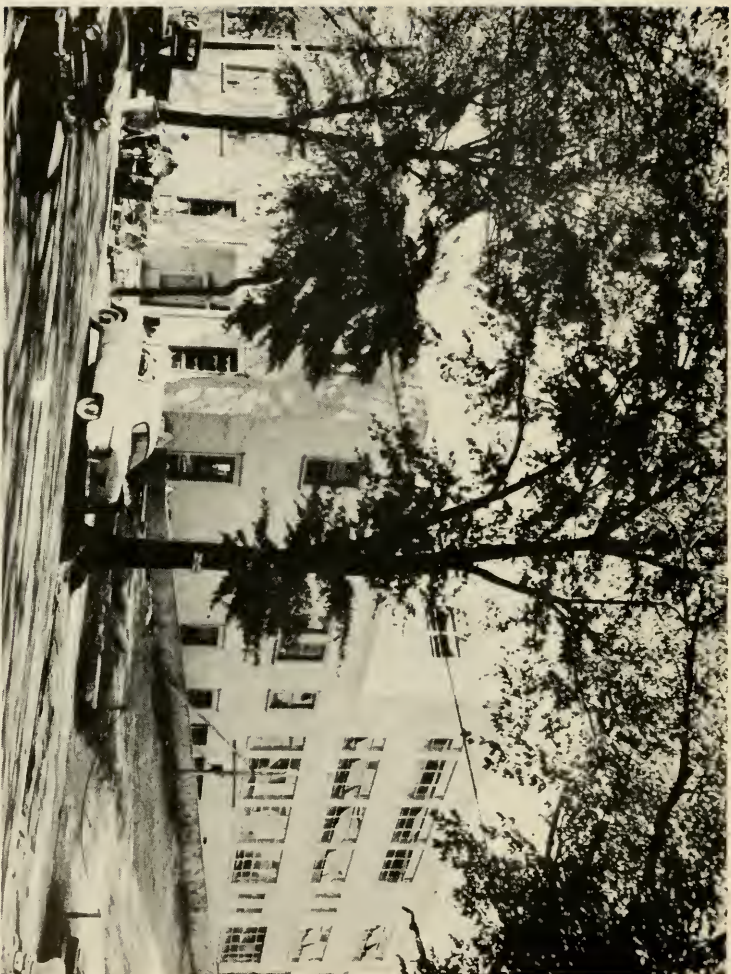


Kate Lyle West Chapel, Centenary Methodist Church, Chattanooga, Tennessee
Courtesy of *The Chattanooga News-Free Press*, Photo by Jim Mooney

The Kate Lyle West Memorial Chapel was more than a year in building. It was dedicated May 18, 1952.

Ground was broken for the Educational Building on Oak Street in 1953. Under the name of Fellowship Hall it was opened for service on September 19, 1954. It was dedicated May 20, 1956 with Bishop Roy H. Short presiding, assisted by Dr. Bachman G. Hodge. The fifteen-year program of building involved approximately \$580,000, all of which was contributed by members of the congregation.

Recent years have seen the establishment of a kindergarten. A minister of music, Emmett Hart, has been added to the staff, and a business manager, James Smartt. From ten members in 1839, the church has grown to a membership of approximately 2,800. The church school attendance is over one thousand. Now that the debt retirement and construction program have been completed, a still brighter and richer future opens and greater opportunities for service lie ahead for Centenary Methodist Church.



Educational Building, Centenary Methodist Church, Chattanooga, Tennessee

SUMMARY OF CENTENARY BUILDING AND LEGAL RECORDS IN THE HAMILTON COUNTY COURTHOUSE

<i>Date of Deed</i>	<i>To</i>	<i>From</i>	<i>Cost</i>	<i>Location</i>	<i>Record Book</i>	<i>Page</i>
Apr. 29, 1847	M. E. Church	Commissioner J. P. Long	gift	5th and Lookout	6	431
Feb. 11, 1869	Wiley Mem.	M. E. Church	\$1,000	5th and Lookout	20	398
July 21, 1870	M. E. Ch. Sou.	Ker Boyce	2,000	8th and Market	20	195
July 21, 1870	M. E. Ch. Sou.	Ker Boyce	1,000	8th and Market	20	196
Dec. 20, 1870	J. L. Morrison	M. E. Ch. Sou.	2,500	part of lot 8th and Market	20	747
Apr. 14, 1884	D. B. Loveman	M. E. Ch. Sou.	35,000	8th & Market	42, Vol. 2	407
Apr. 15, 1884	M. E. Ch. Sou.	Mary Trigg	5,000	8th and Lindsay	42, Vol. 2	404
July 14, 1908	Centenary	T. H. McCallie	25,000	McCallie and Lindsay	220	597
Jan. 6, 1911	Centenary	L. D. Drewry	22,000	100 ft. on McCallie	250	496
Aug. 15, 1922	Lutherans	Centenary	20,000	8th and Lindsay	417	286
Apr. 1, 1949	Centenary	J. A. Burton and wife		Oak Street	995	548
July 6, 1950	Centenary	W. H. Vinsant and wife	1.00	Oak Street	1025	493
Dec. 26, 1945	Centenary	Dr. E. Dunbar Newell and wife	gift	Lots 18, 19, 20, and 21 in Newell-Campbell Sub-Div.	895	675
Nov. 25, 1955	Centenary	Gus E. Richter, Jr. and wife	\$1.00 and other consideration	Lot 417 Oak St.	1207	101

TRUSTEES

1847	1870	1884
Alpheus L. Edwards	Robert Cravens	D. C. McMillin, Sr.
James Warner	J. B. Allison	Robert Cravens
Wm. G. Molleston	Dr. W. B. Whiteside	D. B. Ragsdale
Elijah Thurman	John S. Brewer	W. O. Peeples
George D. Foster	D. B. Ragsdale	J. N. Trigg
J. P. McMillin	Allen C. Burns	T. A. Snow
	J. P. McMillin	C. P. Robertson
		D. Cal McMillin
		L. M. Elder
1908	1922	1949
John S. Martin	Creed F. Bates	J. J. Wall
J. N. Trigg	Robert W. Biese	H. A. Minor
T. A. Snow	H. E. Chapman	A. H. Dunlap
Charles W. Biese	B. F. Fritts	C. S. Coffey
H. E. Chapman	R. B. Davenport	V. D. Weatherford
B. F. Fritts	John H. Parham	O. Y. Yowell
John H. Parham	George R. West	C. E. Clift
S. B. Cook	O. B. Andrews	C. W. Loftin
W. G. M. Thomas		George R. West
1950	1956	
J. J. Wall	William G. Brown	
C. E. Clift	John S. Carriger	
A. H. Dunlap	Carl E. Clift, Sr.	
Dr. George R. West	Charles S. Coffey	
Dr. O. Y. Yowell	Judge Leslie R. Darr	
Charles S. Coffey	J. Tally Johnston, Sr.	
Charles Loftin	Vance King	
V. D. Weatherford	J. J. Wall	
H. A. Minor		

Centenary Church was host to Holston Conference

PLACE	DATE	PRESIDING OFFICER
Pepperbox Church	Oct. 6, 1858	Bishop James O. Andrew
Market Street	Oct. 25, 1872	Bishop David Seth Doggett
Market Street	Oct. 10, 1883	Bishop Holland Nimmonds McTyeire
Centenary, 8th St.	Sept. 30, 1891	Bishop Charles Betts Galloway
Centenary, 8th St.	Oct. 10, 1900	Bishop John Cowper Granbery
Centenary, 8th St.	Oct. 5, 1910	Bishop Warren A. Candler
Centenary, McCallie	Oct. 2, 1929	Bishop Horace Mellard Dubose
Centenary, McCallie	Oct. 8, 1941	Bishop Paul B. Kern
Centenary, McCallie	June 6, 1955	Bishop Roy H. Short
Centenary, McCallie	June 6, 1956	Bishop Roy H. Short

HOLSTON CONFERENCE

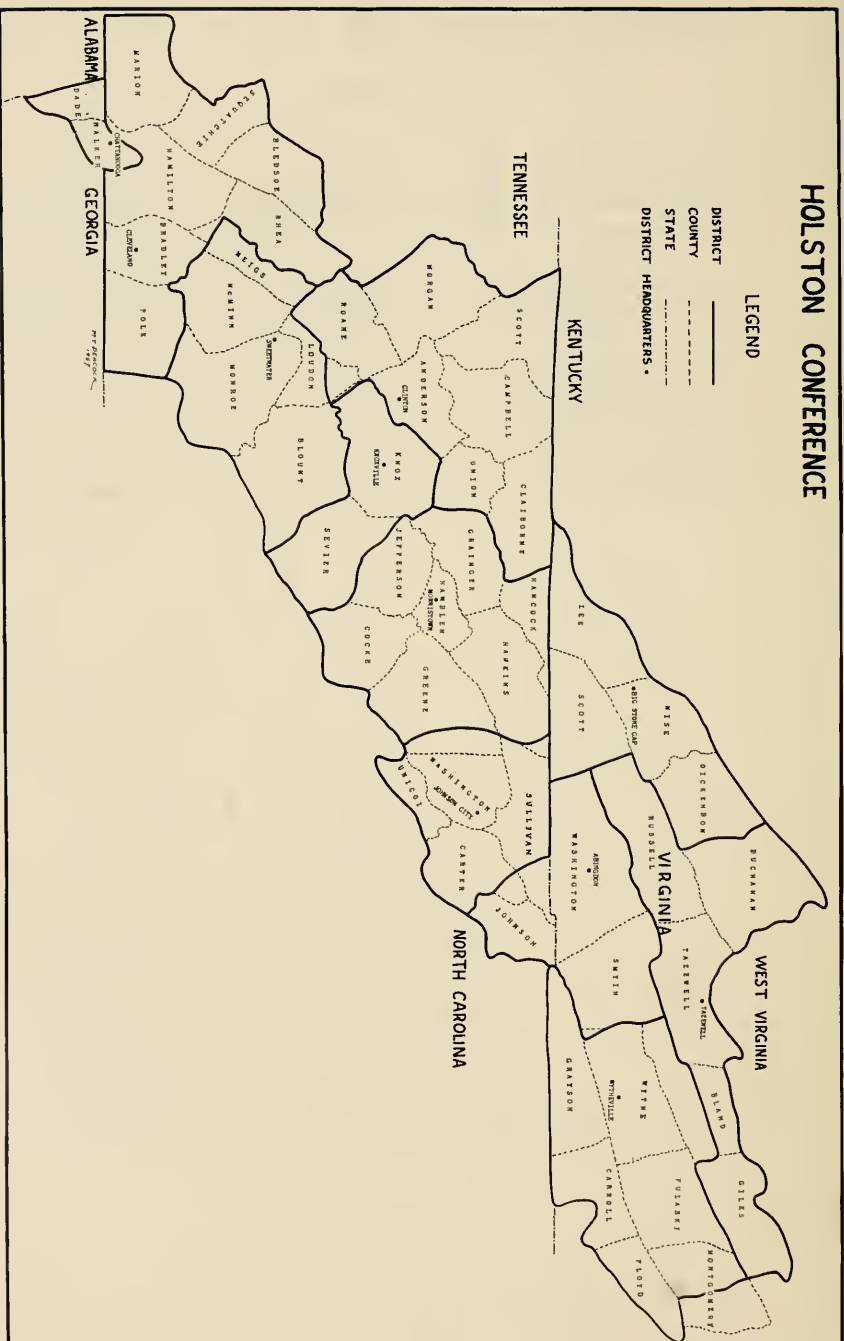
LEGEND

DISTRICT

COUNTY

STATE

DISTRICT HEADQUARTERS •



Holston Conference
From "*Progress—A Decade and More*"
Holston Conference, Chattanooga, 1951, p. 3.

CHAPTER X

**CENTENARY'S PASTORS
AND
PRESIDING ELDERS**

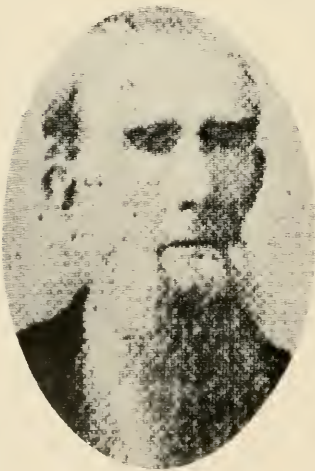
1844 to 1957



Thomas K. Munsey
 Pastor 1843
 Presiding Elder 1853-1855



William G. E. Cunnyingham
 Pastor 1844
 Holston Annual, M. E. South,
 1896, p. 30



William C. Dailey
 Pastor 1845
 M. E. Holston Annual 1865



William Dulaney Snapp
 Pastor 1847
 Born August 1827, Died 1865
 Picture from Mrs. Thomas E. Craig
 212 N. Church Street, McKinney, Tex.
 Granddaughter of Rev. Snapp



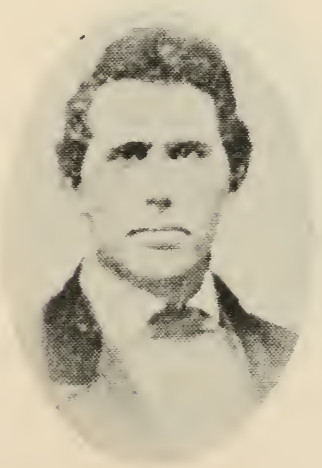
J. C. Pendergrast
Pastor 1848



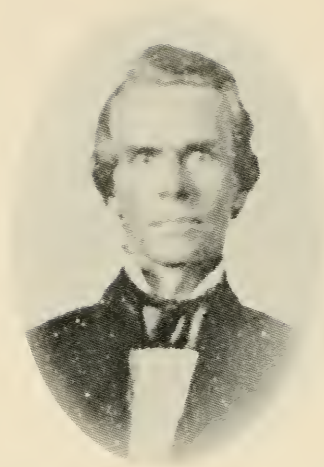
William H. Bates
Pastor 1851
Holston Annual, M. E. South,
1896, p. 30



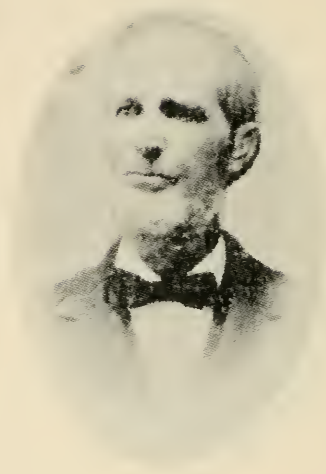
Rufus M. Hickey
Pastor 1852
Born August 28, 1820
Died November 5, 1902
Holston Annual, M. E. South,
1903, p. 73



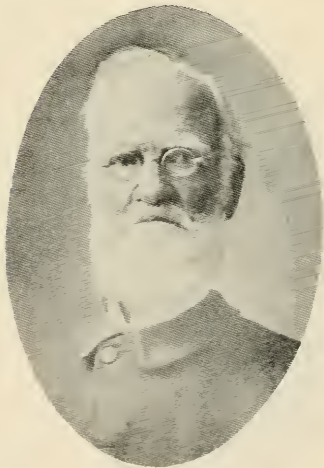
Edwin C. Wexler
Pastor 1854 and 1861
Holston Annual, M. E. South,
1895, pp. 88-89



Elbert F. Sevier
 Pastor 1855
 Presiding Elder 1856-1859
 Holston Annual, M. E. South,
 1896, p. 6



W. H. Kelly
 Pastor 1856
 Holston Annual, M. E. South,
 1897, p. 17



David Sullins
 Pastor 1857
 Frontispiece: *Recollections of an
 Old Man Seventy Years in Dixie.*
 D. Sullins. Kingsport Press, 1910.



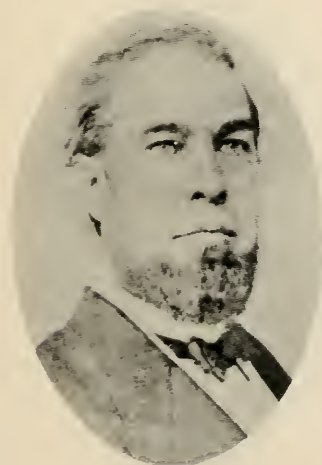
William E. Munsey
 Pastor 1858 and 1862-1863
 Holston Annual, M. E. South,
 1897, p. 6.



Absalom D. Stewart
 Pastor 1865
 Holston Annual, M. E. South,
 1923, p. 80.



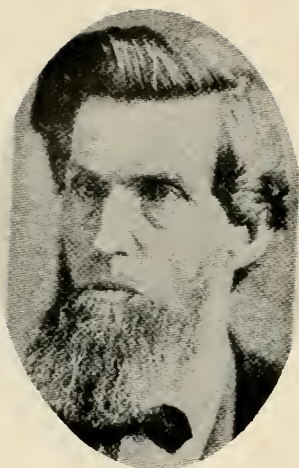
Sewell Phillips
 Pastor 1866
 Born August 20, 1830
 Died February 27, 1896
 Holston Annual, M. E. South,
 1896, p. 61.



Grinfield Taylor
 Pastor 1867



C. T. Carroll
 Pastor 1868-1869
 Presiding Elder 1870-1871
 Born 1842, died 1918
 From photo in possession of
 Dr. I. P. Martin, Knoxville, Tenn.

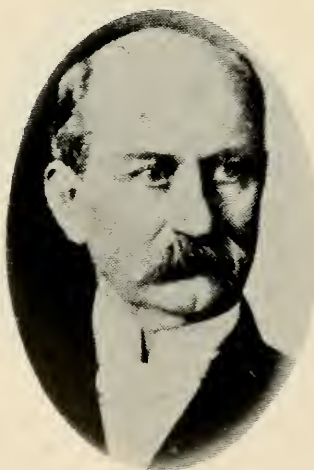


James Atkins, Sr.
 Pastor 1870-1871
 Presiding Elder 1845-1848
 and 1872-1874

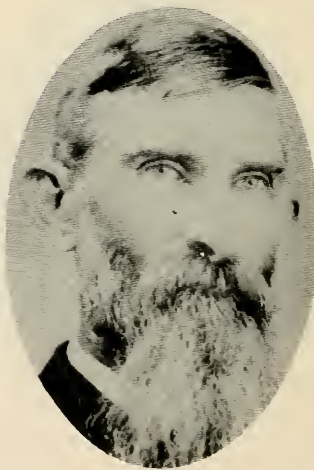
From "Extracts from the Diary of
 Benjamin Elberfield Atkins," 1947,
 p. 80. Loaned by Dr. I. P. Martin.



William W. Bays
 Pastor 1872-1874 and 1879-1882
 Holston Annual, M. E. South,
 1924, p. 8.



George D. French
 Pastor 1875
 Born 1843, died 1923
 Holston Annual, M. E. South,
 1924, p. 28.



R. H. Parker
 Pastor 1876-1878
 Photo in possession of
 Dr. I. P. Martin, Knoxville, Tenn.



J. W. Robertson
Assistant Pastor 1876-1878
Holston Annual, M. E. South,
1897, p. 17.



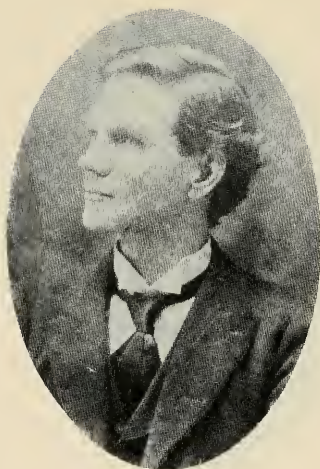
G. C. Rankin
Pastor 1883-1886
From frontispiece: G. C. Rankin, D.D.
"The Story of My Life," Smith
Lamar, Nashville, Tenn. 1912.



John P. McFerrin
Pastor 1887-1889 and 1892-1894



George Stuart
Pastor 1890



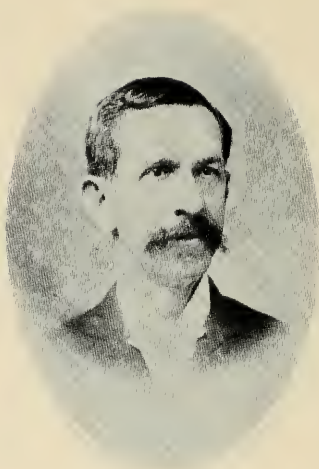
David Vance Price

Pastor 1891

Born August 13, 1856

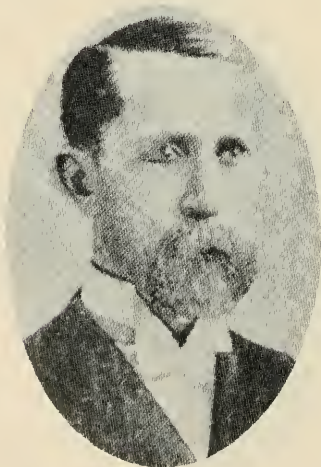
Died January 20, 1936

Picture taken 1896. From daughter,
Mrs. Roberta Price Lawrence,
Tulsa, Okla.



Charles F. Evans

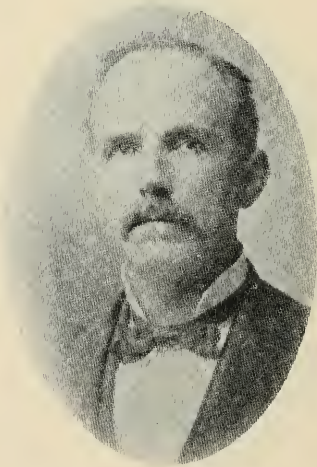
Pastor 1895



C. O. Jones

Pastor 1896

Holston Annual, M. E. South,
1896, p. 16.



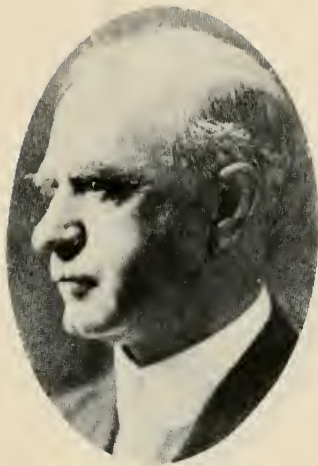
Alonzo Monk

Pastor 1897-1899

Holston Annual, M. E. South,
1900, frontispiece.



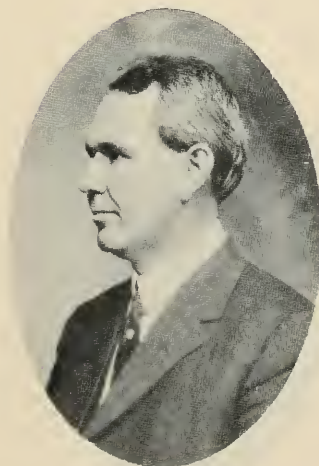
James A. Duncan
Pastor 1900
Holston Annual, M. E. South,
1899, p. 16.



I. S. Hopkins
Pastor 1901



J. S. French
Pastor 1902-1905



John C. Hawk
Assistant Pastor Summer 1904
Mission special for Centenary
in China, 1905 and 1906.



J. A. Baylor
Pastor 1906-1909 and 1930-1931



W. E. Thompson
Pastor 1910-1911



J. W. Perry
Pastor 1912
Presiding Elder 1910-1911
and 1933-1936



J. W. Moore
Pastor 1913-1916



E. E. Wiley, Sr.
Pastor 1917-1919



W. S. Neighbors
Pastor 1920-1923
Born 1860, died April 24, 1956



Harry B. Duncan
Assistant Pastor 1922-1923
Holston Annual, M. E. South,
1926, p. 84.



L. L. Evans
Pastor 1924-1926



Emmett S. Johnson
Assistant Pastor 1924-1927
and 1929-1932



Charles T. Talley
Pastor 1927-1929



C. K. Wingo
Pastor 1932-1936



E. E. Wiley, Jr.
Pastor June 1937-October 1937
Picture by McNeer-Sprinkle
Kingsport, Tenn.



James W. Henley
Pastor 1937-1943



William S. Steele
Assistant Pastor 1940-1942



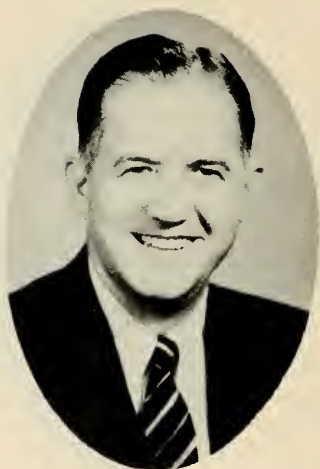
J. B. Harris, Jr.
Assistant Pastor 1945-1946



James H. Pless
Assistant Pastor 1946-1948



Bachman G. Hodge
Pastor 1944-1956



Harold C. Harris
Assistant Pastor 1948-1949



J. Spurgeon McCartt
Assistant Pastor 1951-1952



Harper J. Sasser
Assistant Pastor 1954-1956



C. P. Hardin
Pastor 1956-



Edward Ritter
Assistant Pastor 1956-



J. Monroe Wolfe
Visiting Minister 1946-

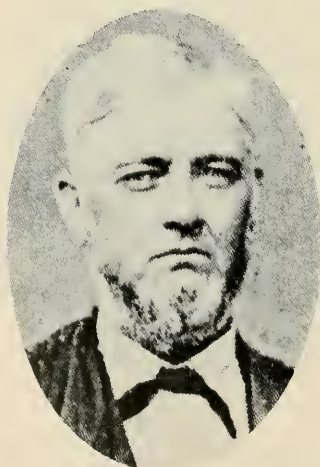


Timothy Sullins
Presiding Elder 1843
Holston Annual, M. E. South,
1895, pp. 88-89.

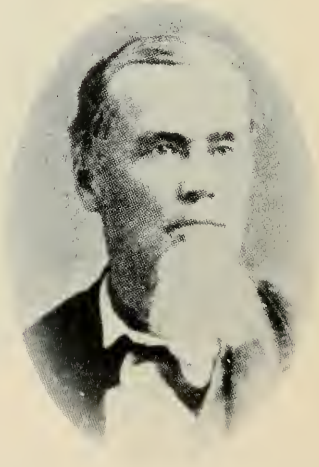


Ambrose Gaines Worley
Presiding Elder 1861
Born 1828, died 1907

Transferred to North Georgia
Conference, where he served as Presid-
ing Elder. (His mother and the great-
grandfather of Dr. E. D. Worley,
were brother and sister.)



Carroll Long
Presiding Elder 1865-1868
Holston Annual, M. E. South,
1895, pp. 88-89.



John McTeer
Presiding Elder 1875-1876
Holston Annual, M. E. South,
1896, p. 14.



J. H. Keith
 Presiding Elder 1878
 Born April 27, 1839
 Died September 20, 1902
 Holston Annual, M. E. South,
 1902, opposite p. 72.



R. N. Price
 Presiding Elder 1879
 Holston Annual, M. E. South,
 1910, p. 80.



John Boring
 Presiding Elder 1880-1882
 Died August 5, 1910
 Holston Annual, M. E. South,
 1910, p. 74.



George W. Miles
 Presiding Elder 1883-1886
 Holston Annual, M. E. South,
 1896, p. 14.



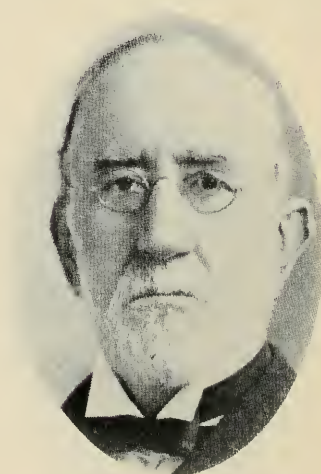
Andrew J. Frazier
Presiding Elder 1887-1888
Holston Annual, M. E. South,
1895, pp. 88-89.



K. C. Atkins
Presiding Elder 1893-1895
Holston Annual, M. E. South,
1929, Opposite p. 96.



Thomas R. Handy
Presiding Elder 1896



Frank Richardson
Presiding Elder 1897-1900
Born February 14, 1831
Died April 4, 1912
Holston Annual, M. E. South,
1912, pp. 81-82.



T. C. Schuler
Presiding Elder 1901
Holston Annual, M. E. South,
1909, p. 64.



S. D. Long
Presiding Elder 1902-1905
and 1922-1924
Holston Annual, M. E. South,
1906, p. 22.



R. A. Kelly
Presiding Elder 1906-1909
Holston Annual, M. E. South,
1906, p. 22.



James A. Burrow
Presiding Elder 1912-1915
and 1925-1928
Holston Annual, M. E. South,
1933, frontispiece



John B. Ward
Presiding Elder 1916-1919
Holston Annual, M. E. South,
1928, p. 78.



J. W. Rader
Presiding Elder 1920-1921
Holston Annual, M. E. South,
1903, p. 64.



J. M. Carter
Presiding Elder 1929-1932
Holston Annual, M. E. South,
1922, p. 32.



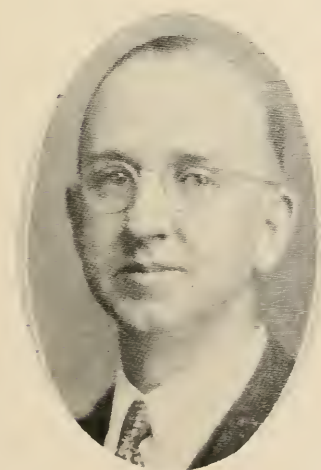
William Henry Harrison
Presiding Elder 1937-1940
Picture from Mrs. Harrison



W. F. Blackard
Presiding Elder 1941-1944
Holston Annual, M. E. South,
1924, frontispiece.



Louis E. Hoppe
Presiding Elder 1945-1949
Picture from Dr. R. A. Hoppe



E. D. Worley
Presiding Elder 1950-1956
Holston Annual, M. E. South,
1936, frontispiece



C. E. Lundy
Presiding Elder 1956-

PART TWO

*Churches
In The Chattanooga Area*

*Methodist Churches
within a radius of forty miles
of Chattanooga
Organized before 1860*



Wauhatchie Methodist Church
built about 1890
used until about 1941



Present Wauhatchie Methodist Church

2. WAUHATCHIE, HAMILTON COUNTY, TENNESSEE

Among the foothills of Lookout Mountain, near its point on the western side, the community of Wauhatchie is flanked by Lookout Creek, railroad and highway. It was not always so, for the Indians held it, and its name still bears their stamp.

Here long before the Civil War, Larkin O'Bar came and settled. A house on his property was used as a church and school. This was called the Cedar Grove Church and School and it was used by the Methodists. Carroll Smith and Polk Light were among the founders of the Methodist Society. During the Civil War this building was used as a hospital. After the war the Methodists moved to property owned by John Cummings. This was located between the old and new Birmingham highways in "old" Wauhatchie. Mr. J. Walter Cummings, a son of John Cummings⁽¹⁾ thinks the date was about 1870.

In 1882 this building burned. It was rebuilt the same year on land given by John Cummings. The deed states, "for school and church for all denominations except Mormons."⁽²⁾ ⁽³⁾ The use of the building as school and church prior to 1882 was not recorded in the deed, however; it was used only by the Methodists as a regular church. This first building was constructed of logs. The church built after the fire was a frame structure, and was erected a short distance south of where the log building had stood.

On October 6, 1947, J. Walter Cummings bought the old frame church from the Methodists. At that time the trustees were John B. Neighbors, R. J. Hicks and Mrs. William Fryar.⁽²⁾ ⁽³⁾ This was deeded as the same land conveyed by John and James Cummings to James H. Light, School Commissioner, a piece of land August 17, 1872, for school and various religious organizations.

The new Wauhatchie Church stands today on Highway 41 to the right going from Chattanooga, stately among the slender pines. The present pastor is J. B. Evans (1956).

(1) John Cummings, father of Judge Will and J. Walter Cummings.

(2) Hamilton County Court House, Book G, Vol. 2, p. 124.

(3) Hamilton County Court House, Book 995, p. 25. Recorded February 8, 1949.



Tyner Methodist Church
Tyner, Tennessee

3. TYNER, HAMILTON COUNTY, TENNESSEE

The early history of Tyner Methodist Church centers around Silverdale Spring. It was near this spring that the Methodists on the south side of the Tennessee and Hiwassee Rivers gathered each fall for their camp meetings. Although it is not known when these gatherings began, it is known that on July 3, 1844, George Washington House deeded five acres of land surrounding this spring to the following trustees of the M. E. Church:⁽¹⁾

Robert H. Guthery	George P. Stephens
George Julian	Charles Riley
Samuel Julian	Joshua Bush
Marsena Julian	Lewis Hall
(father of George and Samuel Julian)	George W. House

for a camp ground and houses.

The members of Tyner Methodist Church emphasize that the wording specifies the M. E. Church rather than the M. E. South. The date of this deed is July 3, 1844. On June 8, less than a month earlier, the General Conference of the Methodist Church was being held in New York City. At this meeting the Southern Branch of Methodism was born. But it must be remembered that in the year 1844 news was carried between New York and Tyner slowly. In the little more than three weeks which had passed it is probably true that George Washington House and the trustees of the church as named, did not know that there was more than one branch of the Methodist Church. Granting that they did know it, it must be recalled that between the years 1844 and 1865 there was no M. E. Church organization in the Holston Conference, nor in the south, for that matter.

Old residents say that for years after the Methodists were deeded this land for a meeting place, Methodists from all the different congregations in the territory gathered there for their annual Thanksgiving and camp meetings. In addition to the arbor for the camp meeting, there was a church house built on this property. This was used until a religious fanatic some years after the close of the Civil

(1) Hamilton County Court House, Book 6, p. 11.

War, burned the entire assembly to the ground. The unbalanced person was later caught trying to burn the Baptist Church about one mile distant. He gave as his reason for his behavior that the Lord had told him to burn the churches because there was so much controversy between the Methodists and the Baptists. If the property was used after that time for camp meetings no one seems to be able to vouch for it.

Because of the impoverished condition of the people after the Civil War, the Methodists did not rebuild their church, but worshiped for a number of years with the Cumberland Presbyterians, who owned a church building in the community. This church was also used as the first school building in Tyner.

Some time in the 1880's the Methodists decided to build again. In the meantime the center of population had moved about a mile westward and it was decided to build near the Tyner railroad station. Mr. J. B. (Jud) Ellis, an enthusiastic member of the congregation, who owned what is now known as the Wilkerson Farm, offered to donate a lot on which to build the church. The lot was accepted and the church was built about 1880. This church building still stands, but it has been converted into a residence. The same Mr. Ellis gave a lot adjoining the one given to the church, to the Hamilton County School Board for a school, and it was used until after Tyner High School was built. This original school building is now a residence also. The first pastor to serve the new church was the late W. R. Snyder. In addition to the Tyner Church he also served churches at Harrison, Greenwood, Long Savannah, Black-Fox, Ooltewah, Apison, and Graysville, Georgia. Rev. Snyder became imbued with the idea that the five acre plot of ground should have a parsonage built upon it to be used by the pastor of the circuit, including all of the above churches. So in the early 1880's, a parsonage was built on this property and was used by the pastors on the circuit until the circuit was divided. The work of the building of the parsonage was largely the handiwork of Rev. Snyder and Tom Friar (father of Mrs. Lela Smith). They hauled the logs to the saw mill, from which was made the lumber for the building.

This new church was used as a place of worship through the year 1923. Some two or three years prior to this time the people decided that they needed a new and more adequate church building. Accordingly a building committee was appointed:

Lewis Robertson*, Vice Chairman	Mrs. Lela Smith
R. E. Holbert*	Miss Hallie Friar
M. H. Hundley	L. S. Bryant
J. I. Neighbors*	Jimmie Johnson, the famous baseball player, Chairman

This committee was to select the site, raise the funds and to have charge of building the new edifice. W. G. Sears drew the plans and the contract was let to a Mr. White of Cleveland, Tennessee. Construction was started in the early fall of 1923 and was completed and the building was occupied the first Sunday in January, 1924. H. G. Holdway, later of the Baltimore Conference, was the pastor and M. D. Wyatt was the Junior Pastor. In 1925 James Henley was Junior Pastor.

Soon after the occupancy of the new church the congregation began to clamor for preaching services more than once a month, so the circuit was divided. Tyner and Graysville were placed in one charge and Ooltewah, Apison, Harrison, and Greenwood were placed in the other. The other points on the circuit had been transferred some years previously to the South Cleveland circuit. After this arrangement an attempt was made to dispose of the parsonage property and divide the proceeds between the two circuits for the purpose of helping each congregation to construct a parsonage. The right to sell was attacked by some of the heirs of George Washington House and a suit was filed by the trustees in Chancery Court to have title to this property declared. The late W. G. M. Thomas handled this suit for the trustees. The suit remained in Chancery for two or three years and was finally decided in favor of the trustees. Neither charge continued to use the old parsonage, and it soon deteriorated. Neither charge wanted to spend any money on it; so it was finally torn down, and the best of the material was used to construct a new parsonage on the site of the church at Tyner. This was in the summer of 1936. Later, the Quarterly Conference sold the five acres to the Rev. W. H. Farmer, the last pastor to occupy the old parsonage, and prorated the amount received to the two charges.

The new church building seats 300 people and the estimated value is \$71,000.

* Deceased

OFFICIAL BOARD 1954-55

Trustees:	Stewards:	Treasurer:
A. B. Allison	Roy Barker	Mildred Alley
Harry Davis	James Blocker	
H. J. Fulmer	A. C. Duncan	Mrs. Harry Gass,
Frank Pierce	D. D. Gazaway	President
Leonard Schmitt	H. E. Groover	Woman's Society
Paul T. Morris	Charles Gray	Christian Service
	M. H. Hundley (honorary)	
	George King, Sr.	Paul T. Morris
	Clyde Massey	Sunday School
	R. P. Mercer	Superintendent
	Paul T. Morris (recording)	
	James P. Murray	
	J. R. Palmer,	
	Chairman of the Board	
	Guy Sweeny	
	Henry Thomas	
	Leonard Wallace	
	Von Well, Jr.	
	Mrs. C. I. Ward,	
	Communion Steward	

Pastors who have served Tyner:	DISTRICT
1923 H. G. Holdway, M. D. Wyatt	Cleveland'
1924-5 W. D. Farmer, James Henley	Chattanooga
1926-9 Bryan Huger Greene, Jr.	
1930-32 W. B. Peck	
1933 D. B. Wright	
1934 O. V. Elkins	
1935-6 A. N. Daily	
1937-42 W. E. Browning	
1943-5 Carroll H. Skeen	
1946-7 C. R. Athern	
1948 E. C. Trentham	Cleveland
1949-55 R. Paul Smith	
1956 Cass M. Turner	

Mrs. Lela Smith tells us that Rev. W. D. Farmer found a six thousand dollar debt on the church when he came, and that during

his pastorate the indebtedness was entirely cleared. To Rev. R. Paul Smith goes the credit of filling the church with new members. Before 1940, the pastor who served Tyner, also served Graysville. In 1940 Tyner became a full time charge.

4. HARRISON, HAMILTON COUNTY, TENNESSEE

There was a day when Harrison, Tennessee, was hopeful of becoming the leading town in this area. It was the county seat of Hamilton, there was talk of railroads, and schools. Harrison was looking up.

In the Minutes of the Annual Conferences of the M. E. Church, South, for Holston, we find that in 1851 R. Guthrie was the preacher assigned to Harrison. This was in the Athens District. In 1852 and 1853 the charge was to be supplied. P. H. Sutton received the appointment in 1854.

1855—William Ballinger

1856—Abel R. Wilson

1857—John C. Hyden

In 1856 Chattanooga became a district in Holston, and Harrison was taken from the Athens group and placed under the Chattanooga jurisdiction. In 1857 Rev. Hyden also had Lookout, which Dr. E. D. Worley thinks probably included New Salem and Payne's Chapel, on Lookout Mountain.

In 1859 the Minutes read Dade and Lookout. Whether Trenton and New Salem were placed on the circuit with Harrison and the name Harrison lost in the circuit, we have no way of knowing. John C. Hyden must have held the Harrison charge for more than one assignment (or else returned) because in 1867 the report shows that he claimed \$550. The receipts were \$229.25, conference collection \$20, and bishop claims \$17. The impact of the war years was being felt.

General Sherman may not have been on his march to the sea when he visited Harrison, but according to Mrs. J. M. Farr, of Dayton Boulevard, Chattanooga, who is in her eightieth year, her father was active in the Harrison Methodist Church. He told her that Sherman's invasion wiped out all the churches in Harrison except the Cumberland Presbyterian, and that after the war all the denominations worshiped with the Presbyterians. Mrs. Farr's childhood home was on top of a hill that today stands as one of the islands in the T.V.A. waters covering old Harrison.

Another resident of old Harrison was Mr. Lester C. Farris, who now resides on Mayfair Avenue, Chattanooga. He recalls that all

denominations used the Cumberland Presbyterian church house. There were Methodist, Baptist, and Presbyterian pastors who had separate Sundays for preaching, and Sunday School was observed jointly.

Still another resident of old Harrison who is now living in new Harrison, is Mrs. W. M. Riddle, who is in her ninetieth year. She belonged to the Cumberland Presbyterians, and she distinctly recalls that the Methodists and Baptists worshiped with them.

Then there came a time when the Methodists and Baptists were strong enough to have buildings of their own. A storm came about the year 1916. The Baptist Church was blown against the Methodist Church and both were demolished. Afterward all three denominations—Presbyterian, Baptist and Methodist—went back together.

When the Tennessee Valley Authority bought Harrison, the records of the Harrison Methodist Church were turned over to the Ooltewah Methodist Church. These records, however, do not go back of 1890. As yet there is no Methodist Church in the new town of Harrison.

Today the lake made by Chickamauga Dam, has engulfed the site of old Harrison. The new town of Harrison upon the hill looks down upon the lake waters.

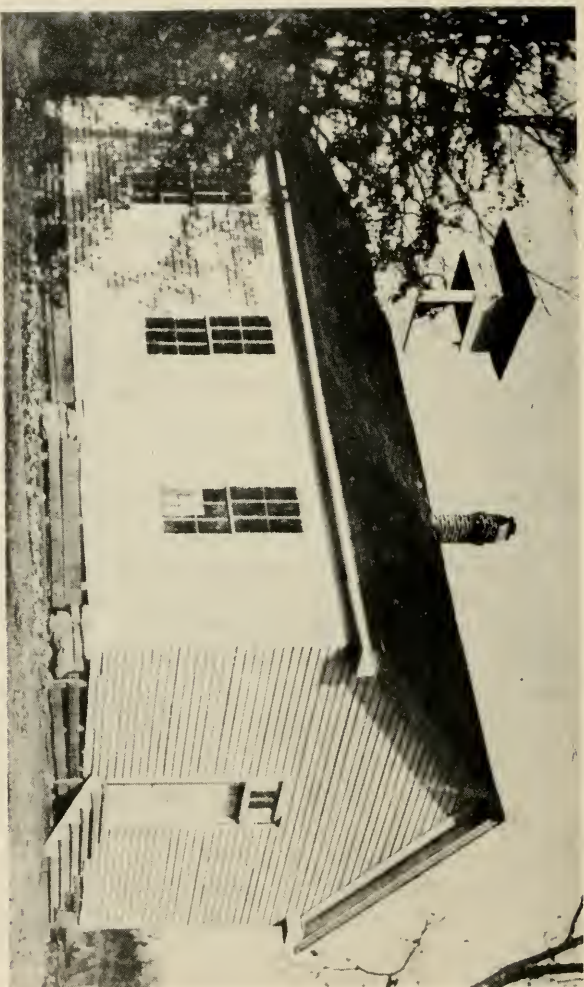
5. RED BANK, HAMILTON COUNTY, TENNESSEE

The first Methodist church in Red Bank of which we have record was a log building in 1849 on land donated by Alfred M. Rogers and William K. Gray.⁽¹⁾ At one time these two men owned nearly all the land where the principal part of Red Bank is now located. They donated the land to the trustees of the "Hicks Chapel Methodist Church." It consisted of three acres in the "dry valley" in the Third District of Hamilton County, and was to be used for church and school house, with the provision that when it ceased to be used for those purposes it would revert to the donors. The deed is dated November 3, 1849. The trustees were: Edward Wayland (spelled Wylie later in the deed) John Hartman, James C. Connor and John F. Walker. Witnesses were: Thomas Hartman and Jacob Hartman. The deed was recorded at Harrison August 19, 1850.

There is no record of the organization of the church, but it is known that the church was built of log and that it stood just around the turn of the road leading to Reed's Lake from what was known then as Moccasin Gap Road, but now called Morrison Springs Road. No record of the membership nor the names of the early preachers has been preserved, but it is safe to assume that the families of Alfred Rogers, William K. Gray, Edward E. Wylie, Thomas Hartman, Jacob Hartman, John Walker, James C. Connor, John Hartman, John Brown and Monroe Lusk met and worshipped here. James C. Connor, who moved from the neighborhood of Jackson's Chapel to Hamilton Valley in 1842, lived a short distance west of the church until he moved to Walden's Ridge in 1858, and there took a leading part in founding Fairmount Academy and the Fairmount Methodist Church. Alfred M. Rogers also lived a short distance west of this church near Mountain Creek. On Sundays when a preacher made his appearance, the people of the surrounding country gathered for religious services. On week days the younger members of the families came for instruction in the three R's.

A short distance to the east of the old meeting house was established the graveyard. On the lands of Alfred M. Rogers and William K. Gray, between the "old meeting house" and the "church on the

(1) Hamilton County Court House, Book 8, p. 326.



Old Red Bank Church

The Pleasant Hill Church and Academy built in May 1870, on land donated by Alfred Rogers, in which all denominations worshipped. The Methodists who had been meeting in the old Meeting House and in the homes of their members since reorganization of their church, met here from 1870 until 1923.



Present Red Bank Methodist Church
Chattanooga, Tennessee
Cornerstone laid in 1928

hill," is the Red Bank Cemetery. No record was kept of the cost of the meeting house. In 1849 it was built by the united labor of those who worshipped in it.

When the Civil War came some of the members of the church went into the army of the Confederacy and some went north to join the Union forces. Then in 1865 the reorganization of the Methodist Episcopal Church in the south resulted in the establishment of the Hamilton Circuit in the Holston Conference. This included the Methodist Church that is now at Red Bank.

The first preacher assigned to this circuit was Elijah Still, who had received his first assignment in 1838. In 1865 he was re-admitted to the M. E. Conference and served until his death April 12, 1875. He is buried in Red Hill Cemetery, Cleveland, Tennessee. Starting with three churches on this circuit, there were soon ten churches. Early in 1866 a small group of Methodists, about twelve in number, met in the old meeting house to re-establish the Methodist Church. Among those present were George S. Hartman and wife, Eli T. Sawyers, Alfred M. Rogers, James C. Connor, Martin Hartman, W. H. Foust, Matt Hartman and Joshua Beck. It is thought that at this time or shortly afterward, the name of Pleasant Hill Methodist Church was adopted. The Methodist Church met in the old meeting house and in the homes of its members for nearly two years, until the building of the "Church on the Hill." Then the old meeting house was abandoned, and by 1900 nothing was left of it except a few decaying logs and the remains of the stone chimney.

In 1870 the Red Bank people decided that they wanted a Union Church, where all denominations could worship. For this purpose Alfred M. Rogers of the Methodist Church donated an acre of ground. The deed reads from Alfred M. Rogers to the Pleasant Hill Academy and is dated May 12, 1870. The trustees for the transaction were:

John Brown

William Foust

Eli T. Sawyers

James H. Ford

Absolam Brown

The deed was witnessed by James T. Connor and H. Fletch Rogers. It was recorded at the Hamilton County Courthouse August 24, 1883. (1)

(1) Hamilton County Court House, Book 40, p. 741.

Before the deed was given and thirteen years before it was recorded, a subscription list was circulated and the money raised to build the church. The list follows:

Alfred M. Rogers.....	\$ 50.00	Forward	\$382.00
Eli T. Sawyers.....	35.00	W. H. Beason.....	5.00
George S. Hartman.....	10.00	Mary F. Caldwell.....	10.00
Martin Hartman.....	25.00	M. D. Thompson.....	10.00
William Flora.....	5.00	Allen Walker	2.50
Mat Hartman.....	5.00	Jerome J. Pfaff.....	2.00
James M. Walker.....	10.00	Houston Hixson	5.00
J. C. Conor)		James Jack	5.00
J. A. Conor)		Sevier Adams	5.00
D. C. Conor)	40.00	Gus Evans	2.00
John Brown	40.00	W. H. Bean.....	5.00
Return Brown	10.00	William Brown	5.00
Russell Brown	10.00	Thomas Covet	5.00
M. C. Brock	5.00	George W. Burkhard.....	5.00
Jefferson Hartman.....	5.00	R. G. Campbell.....	5.00
Russell Martin	5.00	A. J. Rogers.....	10.00
A. P. Smith	5.00	Young Colville	2.00
E. R. Martin	5.00	Hamilton Adams	5.00
Ford and Jones.....	25.00	John P. Walker.....	10.00
R. Helton	2.00	J. E. Sawyers.....	10.00
Ansolem Brown	25.00	J. C. Rogers	5.00
James Brown	25.00	H. F. Rogers.....	10.00
Henry Hartman	5.00	Milo Brown	10.00
George Foust	5.00	O. S. Breen.....	6.00
W. H. Foust.....	25.00	Howell Barker	2.00
J. T. Stringer.....	5.00	Stove and other materials..	52.00
Forward	\$382.00	Total	\$575.50

Cost of Building Pleasant Hill Academy:

Shingles	\$ 40.00
Lumber bought of Clift.....	160.00
Carpenter, W. Flora.....	242.00
Nails	22.70
Sash	20.00
Glass and Putty.....	22.30
Lumber bought at Chattanooga.....	6.40
Stove, drum and pipe.....	26.00
Hauling, M. Hartman.....	8.50
Lumber for door and blackboard.....	2.75
One lock	1.50
1 gro. screws.....	.90
Hinges	.50
O. S. Green's lumber bill.....	10.00
O. S. Green 600 feet sheathing.....	6.00
5 lbs. nails, Ford's order.....	.35
2 bolts for door.....	.80
1½ bushels lime (.30).....	.45
Paint and oil.....	.45
Extra work.....	4.00
Total	\$575.60

The amount collected in the report was \$575.50, or ten cents less than was spent. Probably someone failed to get credit for a ten-cent contribution.

Perfect harmony prevailed among the people of all denominations. For over fifty-three years these churches met and held services together. Each denomination would have its preacher come at least once a month and conduct services. Toward the last of the union services, the Methodist preacher would occupy the pulpit twice a month, and the Cumberland Presbyterian and Baptist each, once a month. The congregation would be composed each Sunday of practically the same people, but the choirs were of the different denominations. The hymns were the same, and the sermons were directed to all the people. Usually the Presiding Elder of the Methodist Church would preach and hold quarterly conference on the fifth Sunday.

In 1895, dissention which had been brewing for some time between the forces of Rev. T. C. Carter and Rev. John J. Manker, culminated in the withdrawal of a number of the members of the Holston Conference. Some of these had been pastors of the Hamilton and Graysville Circuits. An effort was made by Rev. T. C. Carter, who had been made a bishop of the United Brethren Church, to perfect an organization of that church in the Chattanooga District. One of the churches affected was Red Bank Methodist. Rev. Bartlebaugh was placed in charge of the Red Bank United Brethren Church and a number of the members of the Red Bank Methodist Church affiliated with them. Rev. Sidney Tinker, another former Methodist minister, joined the United Brethren Church. He is remembered by his hearers for his vitriolic attack upon the Southern Confederacy and the Southern flag.

In 1896 or 1897, George S. Hartman and his wife, Eli T. Sawyers, together with a few loyal Methodists, reorganized the Pleasant Hill Methodist Church. It was at this time that the name was changed from Pleasant Hill to the Red Bank Methodist Church.

The story of the change of the name of the community from Pleasant Hill goes back a number of years. A post office was established at Pleasant Hill in 1881, with George S. Hartman as postmaster. After the application for the office had been approved, Mr. Hartman was notified that there was already a postoffice in the state by the name of Pleasant Hill and that another name would have to be

selected. While sitting in his office with his third wife, Ann Gray Hartman, considering the question of a name, she looked out the window facing a ditch across the road. The red bank beside it was very prominent. "George," she said, "why not call the office Red Bank?" Mr. Hartman sent in the name, and it was approved. Today it is still Red Bank, in spite of later efforts to change it.

No appointment of a minister was made to Red Bank in 1896. Dr. J. J. Manker, the Presiding Elder for the Chattanooga District, in his report to the conference included this comment: "On the Hamilton and Graysville Circuits, in particular, very unbrotherly and persistent efforts have been made to alienate our people from the church. Our doctrine and polity have been assailed, our chief ministers maligned, and the church denounced as oppressive in government and administration. Appeals have been made to them to leave the church and unite with another. Their efforts have met only small success." (1)

The community grew. In 1917 an electric carline was built to serve the area. It was completed all the way to Red Bank in 1918. There was a rapid increase in population.

A Union Revival meeting was held, ending the second Sunday in May 1921. The three preachers participating were Rev. George N. Wiggins, Cumberland Presbyterian; Rev. Joe A. Maples, Baptist; and Rev. W. Earl Hotalen, Methodist. A number of converts accompanied the three preachers to Reed's Lake and were baptized by emersion. On May 8, 1921, the converts of the three churches stood before the chancel of the church and were later admitted into the respective churches of their choice.

(1) Dr. J. J. Manker was born in Brown County, Ohio, December 1839. He was educated at Ohio Wesleyan University, later becoming a professor at East Tennessee Wesleyan, a position he held for three years. In 1865, he was made president of that institution, but he declined the position. In 1866 he joined the Holston Conference under the Methodist Episcopal Church. He was a delegate to the general conference from Holston in 1876. For a time he was editor of the Methodist Advocate Journal, and also served as secretary of his conference. It was due largely to his efforts that Grant University was founded under the direction of the Methodist Episcopal Church. Today this institution is the University of Chattanooga. Dr. Manker died May 17, 1916, at Saratoga, N. Y., at the age of seventy-six. His son-in-law, John A. Patten, had passed away only three weeks before. Dr. Manker is remembered for his devotion to his Master's work, and for his strenuous efforts to bring peace to the district which he served as Presiding Elder.

(2) Hamilton County Court House, Book W, Vol. 17, p. 339.

The Church on the Hill was no longer adequate. In this same year 1921, a member of the Union Sunday School, John N. Reynolds, donated a lot to the Baptists where their church now stands. He agreed to pay for a lot on which to build a Methodist Church, and he made a cash donation to the Cumberland Presbyterians to equalize the donations that he had made to the Baptists and Methodists.

The lot for the Methodist Church contained three and a half acres. The deed is dated May 11, 1921.⁽¹⁾ The trustees were:

John W. Helms	A. L. Rankin	M. P. Shauf
Lon B. Jones	B. A. Crisman	Robert C. Vandergriff
	J. L. Emerson	

The congregation of the Red Bank Methodist Church met in the Red Bank Grammar School on November 21, 1923, and organized. Officers elected were:

Mitchell P. Shauf, Sunday School Superintendent
Walter T. Wood, Secretary
Arthur L. Rankin, Chairman, Board of Stewards
R. P. Jackson, Treasurer

The October meeting of the M. E. Holston Conference granted the request for a full-time pastor. The Sunday School had grown, and during the year 1923, the Arthur L. Rankin Class for men met in the grammar school building across the road from the old Church on the Hill.

The new Methodist church was built of concrete blocks. These were brought out on a freight car to the end of the electric line. While the men of the church unloaded them, the women made sandwiches and coffee. Alex Stephens, a carpenter, built the pulpit and donated it. The first collection plates were made by Sam Foster. The First Methodist Church in Chattanooga gave hymn books.

Soon more room was needed. The men's class built a room back of the church, which was planned ultimately for a garage. This they used for class meetings. The Ladies Aid sponsored another building which was used by their society, also as a kitchen. It was known as the "Chicken House." The cost of the church building was reported at the 1925 session of the Conference as \$3,676.

A chapter of the Epworth League was formed, and the young people became active. The boys formed a baseball team and later a

(1) Hamilton County Court House, Book W, Vol. 17, p. 339.

basketball team, which they financed wholly themselves. Among the players were Walter Wood, Jr., Dana Condra, Robert Brown, Roy Foster, and Young Thomas.

The Church was prospering. New Year's night 1928 was extremely cold. An unusually big fire was run all day in the pipeless furnace. That night after everyone had left, the church building was discovered in flames. It was a total loss. Now the men's garage building became church and Sunday School as well.

The corner stone for the Brick Church in the Grove was laid early in 1928. The building committee was:

R. P. Jackson	M. P. Shauf	L. B. Jones
G. G. Foster	C. M. Denton	J. W. Ray
J. W. Helms	D. A. Parks	R. C. Vandergriff, Chairman

The Ladies Aid Society, under the presidency of Mrs. Edith M. Wood, raised money for a pipe organ, which was purchased second hand from a Catholic Church in northern Alabama for \$1800. Mrs. John W. Helms was the first organist. She was followed by Mrs. Robert Parker who has been most able and faithful for nearly twenty-five years.

The pastors who have served the Red Bank Methodist Church are as follows:

1866-67-----Elijah Still	1902-----C. D. Houtchins
1868-----J. W. Peace	1903-----Joe Owens
1869-----J. W. Dodson	1904-----Geo. W. Paul
1870-----George W. Julian	1905-----Carl A. Mahoney
1871-----B. B. Ballinger	1906--John Owens (brother of Joe)
1872-----Hilton H. Burk	1907-----H. M. Houk
1873-----William Reynolds Long	1908-----J. E. Porter
1874-----M. H. Burkett	1909-10-----J. F. Hutchinson
1875-----D. Battin	1911-----M. O. Fletcher
1876-77-----supply preachers	1912-13-----Geo. J. Cresswell
1878-----William D. Smith	1914-15-16-----Jewell J. Ellington
1879-80-81-----Daniel Richardson	1917-summer 18---W. Earl Hotalen
1882-3-----Adam Clark Peters	Summer 1918-19---W. D. Wilkinson
1884-5-----W. T. Jones	1919-----J. W. Broyles
1886-7-----local preachers	1920-24-----W. Earl Hotalen
1888-----J. D. Winchester	1924-25-----Mackey J. Brown
1889-----William D. Smith (1878)	1925-26-----Ben M. Morrison
1890-----J. W. McGhee	1926-29-----Fred Watson
1892-93-----J. W. Strange	1929-34-----W. Clay Daniels
1894-----D. G. Pyle	1934-38-----Roland C. Elzey
1895-----U. S. A. Heavener	1938-39-----David W. Donaldson
1896-----no appointment	1939-41-----Ernest C. Wareing
1897-----W. C. Walton	1941-45-----J. L. Chaney
1898-----J. S. Best	1945-48-----H. D. Hart
1899-----J. S. Best, Joe Sanders	1948-May 1954---Oliver R. Tarwater
1900--John Sanders (brother of Joe)	1954-56---W. Clay Daniels (1929)
1901-----	

In 1938, 427 members were reported. In 1939 the final payment of \$100 was made on the church pews. That was in January. By March third there was a deficit of \$131.27 in the budget. By September of the same year the deficit amounted to \$601.56, but it was all collected by conference time. Official Board minutes show that a member volunteered to investigate the flying squirrels and wasps with the view of eradicating them.

During the years 1941 to 1945 the membership was steadily growing. The lots adjoining the church that had been sold during the depression of the 1930's, were bought back for \$4,692.72. \$600 of this amount was borrowed from the friend of the church, Mark A. Dawber, of New York. The balance due on the church building was now paid, and the church was dedicated January 2, 1944. The membership in 1941 was 617, and in 1944, it was 736.

On March 5, 1947, the sum of \$12,000 was set aside to cover the cost of building a parsonage. It was completed at an approximate figure of \$14,000.

March 14, 1949, marks the date that the decision was made to build an addition to the church. An expenditure of \$25,000 was authorized. The building committee was:

Arthur L. Rankin, Chairman	George Lerch
Paul Jordan	Ed Caldwell
Robert C. Bolton	Clarence Miller
Al Bartges	Grady Richeson
K. W. Hughes	

At the October meeting of the official board, the question of purchasing a permanent record book was advanced by Mrs. J. W. Helms and ordered purchased.

The year 1951 saw the installation of a pipe organ at the cost of \$9,500. It was completely paid for within the year.

At the May meeting of the board in 1952, the adding of a second story to the Sunday School was voted and authorization was made to borrow not exceeding \$20,000 to cover the cost. The number of members now on roll was 816.

The average attendance in Sunday School in 1948 was 313. In 1954 it had increased to 440. Mr. E. W. Godbey is now the super-

intendent. The value of the church building is now \$154,000 with an indebtedness of \$27,000. Red Bank Methodist Church is looking forward to a greater growth in spiritual values as well as material things during the years to come.

RED BANK PREACHERS—From the Church Record

Ballinger, B. B. Born June 25, 1825, Blount County. Admitted 1852. Transferred to Holston Conference 1866. Served Red Bank 1871. Died in Bradley County, October 15, 1884. Left a wife and one son. He reported at conference, "Churches in charge, six. Salary claim \$300. Received \$100. Balance due \$200."

Brown, Squire Jesse. A local preacher, who lived at Fairmount on Walden's Ridge. He preached sometimes at Red Bank. It is said that his sermon would be about fifteen minutes long, and that he would conclude with these remarks, "Now if our minds are of one accord we will be dismissed." Served Red Bank 1886-87.

Broyles, J. W. Served Daisy and Red Bank in 1919. Salary \$560. Mr. Broyles is lovingly remembered by a number who were members at that time, by reason of an occurrence during one of his visits to his membership. Coming to a house occupied by people of very small means, he found the man of the house sick in bed, the wife with a very young baby, and no food nor fuel in the house. First obtaining food and fuel for them, Mr. Broyles returned to the house, where he stayed several days and nights, nursing the sick until they had recovered sufficiently for him to leave.

Burk, Hilton H. Admitted at Knoxville, October 3, 1867. Served Red Bank, 1872. Withdrew from the conference in 1895, when he and a number of other ministers joined the United Brethren Church.

Burkett, M. H. Born January 11, 1811, in Virginia. Was a teacher; also served in the 23rd Kentucky Volunteers, U. S. Army, as chaplain. Transferred to Holston Conference in 1865. Served Red Bank, 1874. Died November 21, 1875, in Bradley County, Tennessee.

Cresswell, George J. Student at the University of Chattanooga, while holding charges of Red Bank and Fairmount. Served, 1912-13.

In 1914 he went to Knoxville, where he has made an outstanding record in Methodism, both for the good work accomplished and for the length of time spent in one charge.

Daniels, W. Clay. Admitted to the Holston Conference in 1925. Studied at Garrett Institute 1926-7-8, then came to Red Bank. Served Red Bank 1929-34, and June, 1954 to date (1957). He was single when he came, and boarded in the home of H. D. Porter. While serving at Red Bank, he married Nellie Kirklin, a member of the Fairview Church. She was a descendent of Elisha Kirklin, who donated the land for the camp ground at Dallas, July 17, 1835. Three children were born to the union: W. C. Daniels, Jr., Betty, and Mary Ann. He will long be remembered for his youthful appearance, his even temper, and his cheery laugh. During his pastorate in the years 1929-34 the church went through the worst of the depression and his salary that began at \$1800 was reduced to \$1600 at his own request. Since his ministry in 1934 he was pastor at St. Marks for seven years, District Superintendent of the Harriman District for four years, pastor of Washington Pike Church at Knoxville, 1945 to 1949, and at Wesley Memorial for four years.

Dodson, J. W. Admitted in 1868. Served Red Bank in 1869.

Donaldson, David W. Born at Barkeyville, Pennsylvania, November 12, 1885. Received his education at Drew University and Garrett Biblical Institute. Served in the ministry over thirty years. At Red Bank 1938-39. Died in Doctor's Hospital, Washington, D.C., and was buried in Washington, Pennsylvania, March 10, 1949.

Ellington, Jewel J. Many new members received under his pastorate 1914-16, several of which were emersed in Reed's Lake. J. A. Mitchell was the Presiding Elder. Report shows 67 members on roll and salary paid \$150. Mr. Ellington was also a student at the University of Chattanooga, graduating in 1916. For a period of over twenty years, the Red Bank Church was supplied with preachers who were students at the University and whose salary was supplemented by John A. Patten and his widow, Mrs. Edith Manker Patten.

Heavener, U. S. A. Transferred from the Virginia Conference and assigned to the Hamilton Circuit of which Red Bank was a member. Served Red Bank, 1895.

Hotalen, W. Earl. Moved from the Soddy Church to Red Bank. Served, 1917. That year reported 67 members, 25 non-resident. Salary claim \$155. 1918, served Daisy and Red Bank. Membership of the two churches, 183. Salary, \$560. Claim paid in full. In 1918 he went into the army. W. D. Wilkinson filled out the year. At this time the Methodist preacher filled the pulpit two Sundays each month, and the Cumberland Presbyterian preacher one Sunday each month.

Houtchins, C. D. Born, 1860. Admitted, 1892. Served Red Bank, 1902. Died in 1935 in Neodisha, Kansas.

Jones, W. T. Born, 1861. Admitted, 1883. Served Red Bank 1884-85. Died, 1888. Buried at Rockwood, Tennessee.

Julian, George W. Born in North Carolina, July 10, 1812. He was about six feet tall, strong and powerful. He was an ardent and successful revivalist. Married Miss Mourning Smith, of McMinn County, September 4, 1835. Thirteen children were born of this union. At a reunion held shortly before his death, one hundred and seventy-six members of the family attended. Warren B. Johnson, a grandson, is now a member of the Red Bank Church. Another relative, John W. Helms, has been a member of the Red Bank Church for nearly forty years. George W. Julian served Red Bank in 1870, the year the Methodists began to worship in the Church on the Hill. He reported six churches under his charge that year, with 256 members enrolled in the Sunday Schools. A claim for salary was stated as \$600. Of that amount \$164 was received by conference time leaving a balance of \$436 due him. He died March 5, 1906, and is buried at Tyner, Tennessee.

Long, William Reynolds. Born, 1819. Admitted, 1844. Joined the Methodist Episcopal Conference in 1865. Married Sarah Atlee of Athens, Tennessee. Had twelve children. Second marriage to Carrie E. Donaldson. Served Red Bank 1873. Died May 26, 1906. Buried at Athens, Tennessee.

McGhee, J. W. Born, June 24, 1852, in Macon County, North Carolina. Admitted, 1866. Served Red Bank, 1890. Died August 7, 1926, at Knoxville, Tennessee.

Morrison, Ben M. Served Red Bank, 1925-26. Was also superintendent of the Goodwill Industries of Chattanooga. He carried on his work there and served the church on Sundays and Wednesday nights. From Red Bank he went to Elizabethton, Tennessee. He was an earnest, consecrated man of a jovial nature. He took great interest in the young people of the church, especially meeting with the Epworth League. When the district meeting was held, Reverend Morrison would always be present with enough of his members to bring back the attendance banner. He was a police officer in Atlanta, Georgia, before entering the ministry. He was married twice. His second wife, formerly Dixie Ghormerly, was with him at Red Bank. He was born September 14, 1869, and joined the Holston Conference (M.E.) in 1904. He died suddenly in Knoxville, Tennessee, on December 30, 1929, and is buried at Lenoir City, Tennessee.

Owens, Joe. Brother of John Owens. Classmate of Oliver R. Tarwater at Grant University while studying for the ministry. Served Red Bank in 1903.

Owens, John. Brother of Joe. Also classmate of Oliver R. Tarwater at Grant University. Served Red Bank, 1906.

Peters, Adam Clark. Born November 6, 1841. Youngest of thirteen children. Admitted, 1872. Had a record for building churches. Married three times: Mary Jett, 1872, five children; Nina Allread, 1880, six children; Clara Cloyd, 1900, two children. Served Red Bank, 1882-83. At this conference the mention of the name Red Bank was made when the name of Frank Vandergriff, local preacher, was given as living at Red Bank, Tennessee. Died May 31, 1917. Buried at Burrville, Tennessee.

Pyle, D. G. Served Red Bank, 1894. Also preached at Burk's Chapel and Fairmount. Mrs. Leona Godsey remembers riding to Burk's Chapel with a number of others to hear Rev. Pyle preach.

Richardson, Daniel. Born September 11, 1832, near Jacksboro, Tennessee. Admitted to conference 1868. Served eleven churches in one circuit. Red Bank, 1879-80-81. Died June 3, 1897.

Sanders, Joe. Brother of John Sanders. Assisted J. S. Best. Served Red Bank, 1899.

Sanders, John. Brother of Joe. Served Red Bank 1900, when he had the Daisy Circuit numbering eight charges.

Smith, William D. Born January 28, 1832, in Floyd County, Virginia. Admitted, 1865. Served Red Bank, 1878 and again in 1889. Died July 4, 1891, at Sugar Creek, Tennessee.

Still, Elijah. Born September 4, 1805, in Buncombe County, North Carolina. He was one of fifteen children of Bezias and Mary Lyda Still of Scotch descent. Licensed to exhort by the Virginia Conference in 1830. Admitted on trial to Holston Conference November 10, 1831. Served as missionary to the Cherokee Indians. Married Miss Lethee Lusk, aunt of Judge Charles W. Lusk, of Bradley County, October 5, 1837. At the conference held at Wytheville, Virginia, November 14, 1838, he was located at his request. At the organization of the M. E. Holston Conference at Athens in 1865, he was admitted to the Conference. After that he labored on the following circuits: Cleveland, Jasper, Hamilton, Washington, and Harrison. Served Red Bank, 1866-67. Died at Cleveland, Tennessee, April 12, 1875, leaving a widow and eight children. Buried at Red Hill Cemetery, Cleveland, Tennessee.

Strange, J. W. Born December 8, 1859, in Jefferson County, Tennessee. Served Red Bank, 1892, at which time the name Red Bank appears in the minutes of the conference. Died August 14, 1930, leaving a wife and four children. Buried at Chattanooga, Tennessee.

Tarwater, Oliver R. Dr. Tarwater was assigned to Red Bank October, 1948. Served six years. Increase of members and facilities during pastorate. June 2, 1954, at the annual conference held in Bristol, Tennessee, he ended fifty years service and was retired. First pastorate, Manker Memorial in 1904, while a student at Grant University. Served pastorates at Johnson City; Trinity Church, Knoxville; First Church, Maryville, and was superintendent of Bristol District. Secretary M. E. Holston Conference for twenty-two years. Delegate to the General Conference in 1928 and again in 1940. During pastorate at Red Bank received 609 members. On May 23, 1954, an appreciation day was held for Dr. Tarwater and his wife. A television set, picture of the church, and a plaque

stating the regard Red Bank members held for them, were presented.

Vandergriff, W. Frank. Born, 1845. Local resident of Red Bank. Married Sarah Addie Connor, native of Red Bank, daughter of James C. Connor, one of the founders of Red Bank Methodist Church. She was born in 1851 and died in 1934. They were the parents of several children. One, Robert C. Vandergriff, born, 1880, died, 1950, was the chairman of the building committee and supervised the building of the Brick Church in the Grove. While Mr. Vandergriff served Red Bank in 1886-7, he also preached at Browntown, Fairmount, Burk's Chapel, and other places in the absence of the regular preacher. Moved his family to Chattanooga in order to attend Grant University. One daughter, Mrs. Leona Godsey, says that while living in Chattanooga, her father would preach somewhere every Sunday. One Sunday morning he arose early, walked to the river, crossed on Beason's Ferry (the fare was five cents) and walked from there to Browntown to preach. After the service someone took him back to the ferry in a farm wagon. This, she says, was a typical Sunday morning, except that the destination would vary. Taught school at Fairmount Academy, 1875. Died, 1890 while a student at Grant University.

Wareing, Ernest C. Born May 29, 1872, at Volga, Indiana. Served Red Bank, 1939-41. At one time served First Methodist Church, Chattanooga, and as superintendent M. E. Church, Chattanooga District. A scholarly gentleman. Died, February 4, 1944, Lakeside, Ohio.

Watson, Fred. Red Bank, 1926-29. During his pastorate the Concrete Block Church burned, and the Brick Church in the Grove was started and completed.

SOME OF THE EARLY RED BANK LEADERS

Connor, James C. One of the trustees of Hicks Chapel Methodist Church. Settled in Hamilton Valley, where Red Bank is now located, in 1842, according to Elsie Connor Adams, a granddaughter. He came from North Carolina with his wife and daughter, Mary. After the death of his wife, he married Keziah Rogers, the sister of Alfred M. Rogers, who was one of the donors of the ground for Hick's Chapel, the graveyard, and the

Church on the Hill. Five sons and three daughters were born to this union. Mr. Connor owned a farm on the Moccasin Gap Road (now Morrison Springs Road) about a mile west of the Dayton Pike. He moved, with his family, to Fairmount on Waldens Ridge on July 4, 1858. After spending fifteen years, to the day, in the Fairmount community, he was brought back to the valley on July 4, 1873, and buried among his friends and relatives in the graveyard donated by his brother-in-law. His oldest daughter, Sarah Addie Connor, who was born in the house in the valley, married W. Frank Vandergriff and came back to the house to live. Mr. Vandergriff was a local preacher of the Pleasant Hill Methodist Church.

Foust, Jacob. The family of Jacob Foust moved to the valley in 1843. They were faithful Methodists and several members are represented upon the subscription list of May, 1870 for the building of the Church on the Hill. William Foust died in 1874, and is buried in the Red Bank Cemetery. In 1878, when the scourge of yellow fever struck Chattanooga, Mr. Walter T. Wood's mother "refuged" at the Foust home and went with them to the Church on the Hill. One member of the church at that time was a fifteen-year-old boy, J. Lon Foust, who later became a leading member of Centenary Church, Chattanooga.

Hartman, George S. He was a fifteen-year-old boy who was among the group that first met at the meeting house in 1849. Born, 1834. Was also one of the eleven people who reorganized the M. E. Church in 1867, and again among those who reorganized the church in 1896, when it was disrupted at the time of the disagreement which resulted in the United Brethren Church in the valley. Uncle George, as he was known, was married four times. His wives were: Betty Rogers, daughter of George Rogers; then he married two sisters in succession, daughters of William K. Gray; and last he married Ann Green, the mother of Erma Hartman Guess. Ann Green Hartman outlived her husband and was buried from the Brick Church in the Grove April 2, 1939, at that time the oldest member of the church. George Hartman kept the record of the early church at his home on Dayton Pike. His house was destroyed by fire and the records lost. He died in 1922.

Hartman, John. Older brother of George Hartman. One of the trustees of Hicks Chapel in 1849. At the outbreak of the Civil War he enlisted in the Union Army.

Hartman, S. Martin. Came from Jackson's Chapel and settled at what is now Wilkey Road, at the end of the four-lane Dayton highway. Member of the original Hick's Chapel, and helped to reorganize the Pleasant Hill Church in 1866. Contributed to the fund for building the Church on the Hill. On Sunday Mornings he would leave his stock in the barn to rest, and he would walk to Red Bank to worship in the meeting house on the hill.

Jones, Lon B. The father of Lon B. Jones, Jr., moved with his family to the valley in 1890. Lon, Jr., had been born in 1875. One of his memories is that he would drive to Chattanooga on Saturday afternoon to get the preacher, who always stayed at his father's house. After Sunday services, Lon would drive the preacher back to Chattanooga. Lon Jones and his wife now live on Ashland Terrace in a house, part of which was built by one of the family of William K. Gray, and which is probably the oldest house in Red Bank. Mr. Jones joined the church in 1912 and has been a trustee for many years. At present he is one of the teachers of the Men's Bible Class.

Rogers, James Elisha. One of the original settlers of Dallas. He was the father of Alfred M. Rogers and Mrs. James C. Connor. He moved to Hamilton Valley about 1842 and later kept the toll gate on Anderson Pike on Waldens Ridge at the "W." He had twenty-two children, twenty of whom lived to adulthood.

Sawyers, Eli Thurman. Son of George Washington Sawyers, a native of Rockbridge County, Virginia. Born 1830. Married Isabelle Hickman Johnson in Sequatchie Valley. A daughter, Mrs. John C. Martin, aged 97 (1955) lives in Red Bank. George Washington Sawyers gave the land at Dallas for the Methodist Church that was later known as Jackson's Chapel, in 1831. With George Hartman, he helped to organize the Red Bank Methodist Church in 1867.

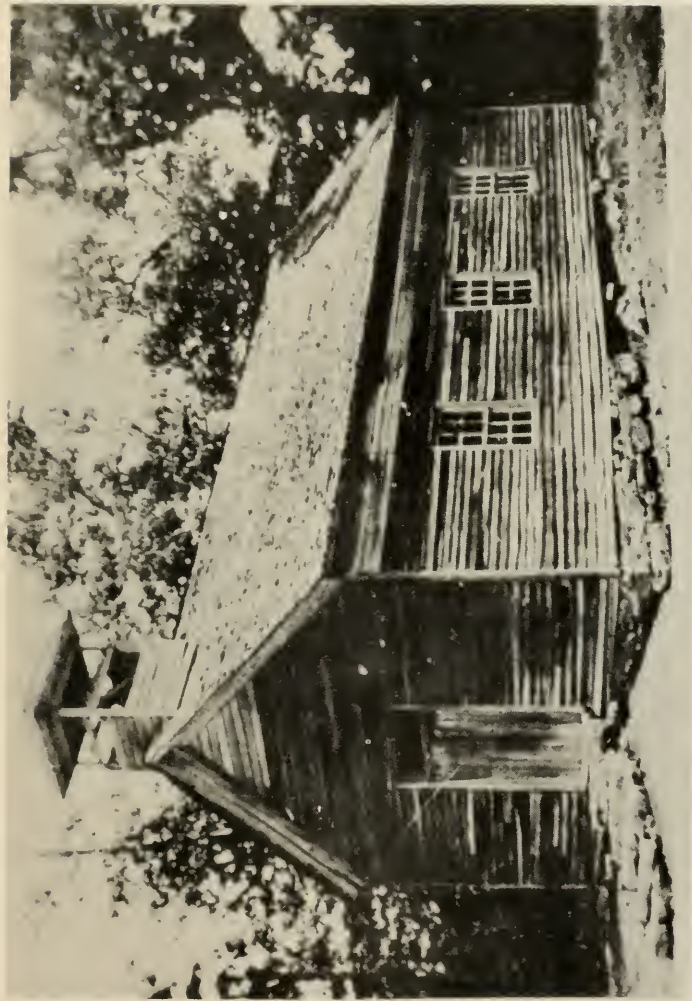
Shauf, David K. Moved to Red Bank in 1903 or 1904 with his wife, Phillipa, and two sons, Mitchell, and Ed. They had bought a farm on the McCahill Road, but moved to the William K. Gray House

on the Ashland Road, where they lived for a short time. The first Sunday in February was rainy, but being in the habit of attending church, they hitched up the horse, and Mitch and Ed, accompanied by their mother, went to church. The father was away. James C. Martin and his father-in-law, Eli T. Sawyers, were the only other persons who braved the weather that day. The five of them sang, prayed, and held service together. Mitchell Shauf married Lassie Connor, granddaughter of James C. Connor. He was elected the first Sunday School superintendent, in 1923. Phillipa Shauf died in 1929, and David K. Shauf died in 1930.

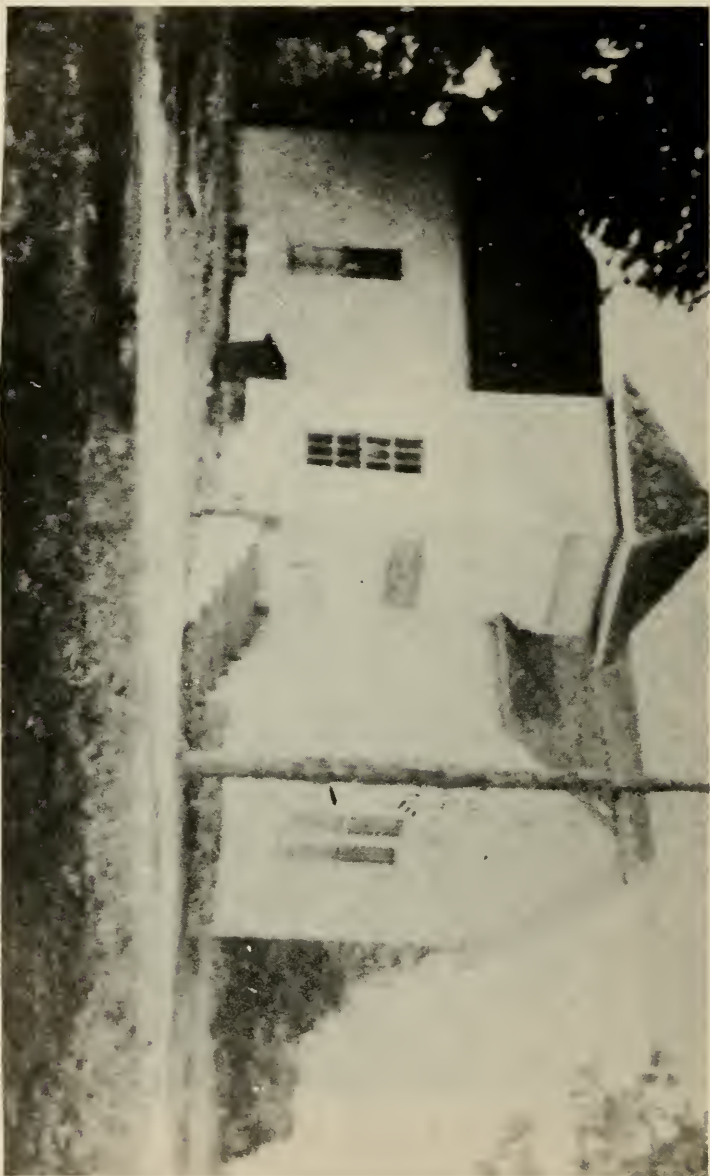
Material furnished by: Walter T. Wood, Red Bank, Chattanooga, Tennessee



Where the Fairmount Methodist Church
was organized on the Hollister Road



Fairmount Academy where Methodists worshipped, burned July 14, 1946
Picture given by Mrs. Nora Senff



Fairmount Methodist Church



Present Signal Mountain Methodist Church

6. SIGNAL MOUNTAIN

(FAIRMOUNT)

HAMILTON COUNTY, TENNESSEE

The organization spot of the Fairmount Methodist Church on Walden's Ridge, according to Mrs. Tom Conor, with whom we talked August 18, 1954, was a log house near the M. K. Hollister house on Hollister Road. Later the Methodists worshipped in the Academy, which was built in 1859.

The same day we talked with Mrs. Conor we went to the Hollister house but found no one at home. However, Mr. "Doc" Miles was working on the place. Col. Creed Bates had said that Doc Miles knew a lot about the mountain and the people, and that we should talk with him. So we told Mr. Miles we were looking for the old house where the Methodist Church was organized.

"Why, that's hit!" he replied, and he pointed to a log house down the hill back of the Hollister home. He added that the lady's name where the church started, was Adams. In talking with Mr. Fred W. Colby, a life-long resident of Walden's Ridge, we decided that the woman's name at whose house the organization took place, may have been Robinette, and that one of her daughters later became Mrs. Adams. According to Mr. Miles, the room to the right was added to the cabin after the Methodist group met there. The chimney of the house was torn away in 1953.

Then in search of the Academy where the Methodists worshiped, we found at the Hamilton County Courthouse, that it is recorded that Washington Hixson sold about 300 acres of land on Walden's Ridge, to Joshua Beck, James M. Dobbs, James C. Conner, George W. Rogers, Alfred M. Rogers, James Rogers, and John Fryar. The deed was witnessed by G. L. Gardenhire and W. H. Thomas on August 25, 1858.⁽¹⁾ There is nothing in this deed to indicate the purpose for which the land was to be used, but in talking with Mrs. Martha McCoy (Mrs. Thomas A. McCoy), on November 15, 1954, she stated that Mr. K. Livingston White said that Joshua Beck and the others mentioned in the deed, made another deed for all or a part of this land to the Academy Trustees in 1859. That would seem to agree with Mrs. Conor's statement. Record of that second deed was not found.

(1) Hamilton County Court House, Book 13, p. 631.

According to "Extracts From Legislative Acts, 1857-1858" of the State of Tennessee, authored by Daniel S. Donelson, Speaker of the House of Representatives, and John C. Burch, Speaker of the Senate, and passed February 26, 1858, the following persons: James C. Conner, Levi Green, William H. Stringer, Alfred M. Rogers, George W. Rogers, Joshua Beck, James M. Dobbs, Jonah M. Anderson and Burrel Bennet, and their successors, were thereby created a body politic and corporate by the name and style of the Fair Mount Male and Female Academy; said Academy to be located on Walden's Ridge in Hamilton County. ⁽¹⁾

According to Mr. Fred Colby, the first Academy building was of logs. Just how long it was in use we do not know. His grandmother was born in 1854, and she was a pupil of Alfred Rogers at the Academy. Mr. Colby further states that the original plot of ground for the Academy included the spring. The stream from the spring was known as the Academy Branch. Sometime between 1910 and 1915, a house was built on the Fairmount Academy property.

The "new" Academy is the one described by Mrs. Adams ⁽²⁾ The Academy sat sturdily on a stone foundation. A cupola housed the bell. There were four large windows on each side and double entrance doors. Inside there were great, wide floor planks and a platform at the west end. Home-made benches were long enough to seat six people. According to Mr. Colby, the benches were made by G. W. Rogers. Mrs. Adams states ⁽³⁾ that George Rogers erected the building for his share in the company, the others who put up the money being Joshua Beck, Will Fryar, A. M. Rogers, J. M. Rogers, J. M. Dobbs, and J. C. Conner.

Stanley Lewis states in his thesis ⁽⁴⁾ that Fairmont (spelled mont) Male and Female Academy was chartered February 26, 1848 (the date was 1858) and that it became known as Mowbray's Fairmont Academy, Mowbray having conducted the school from 1858 to 1872. He further states that the building was torn down in 1946.

It will be recalled, however, that the building burned July 14, 1946, ⁽⁵⁾ as is given in the *Chattanooga Times* of the following day:

(1) Copy of Act in possession of Col. Creed F. Bates, Jr.

(2) Elsie Conner Adams, *Pioneers of Walden's Ridge*, p. 261.

(3) *Ibid.*, p. 23.

(4) Stanley J. Lewis, *Thesis*, p. 45.

(5) *Chattanooga Daily Times*, July 15, 1946, p. 3.

"The venerable Fairmount Academy's building long a Signal Mountain landmark, burned to the ground last night around eight o'clock, as helpless firemen watched. Six miles from the Signal Mountain firehall and beyond the reach of any water lines, the aged frame building erected shortly before the war between the states, was destroyed.

"For many years the academy building served as a voting place for residents of the Fairmount area, many of whom attended the institution in its heyday.

"Wood in the structure was mostly hand planed poplar, in the style of the antebellum era. Students were residents as well as out-of-town boarding students. With the establishment of the public school system in 1872, the county government took over the administration of the academy. G. Russell Brown, veteran Chattanooga educator, is probably the only living principal (1946) of the school, having served in that capacity from 1896 until 1902. In 1912 the school was moved to a new building on Fairmount Road and has since been known as Nathan Bachman School."

Although the Academy served well both as school and church, there came a day when the Fairmount Methodists were strong enough to plan for their own church building. Recorded at the Hamilton County Courthouse,⁽¹⁾ a deed bearing the date of December 21, 1870, is from G. W. Rogers to the following trustees of the M. E. Church:

G. W. Rogers
G. W. Vandergriff
E. K. Smith

C. O. House
Joshua Beck
G. S. Hartman

I(?) M. Alexander

for church and church yard purposes, a lot near the New Fairmount Academy in Civil District No. 16. Whether or not a church was built at that time we do not know. Mrs. Nora Senff of Ellenton, Florida (formerly Mrs. T. J. Hartman of Walden's Ridge) is a granddaughter of G. W. Brown, Sr. She states that when she was six years old in 1886, that the logs for the church were hauled by ox team, to D. B. Carlin's mill by G. W. Brown. Here they were sawed. The Chattanooga Daily Times in the following article states that Mrs. Shackleford

(1) Hamilton County Court House, Book 21, p. 132.

furnished the logs. The men of the church gave the labor and the women furnished and prepared the dinner. Mrs. Senff also states that the first pastor by the name of Winchester, carved out the pulpit with a knife. The second pastor, she recalls, was named Moreland.

The Times records the event as follows:⁽¹⁾

"Among the first pastors were Revs. Winchester, Moore Land and William H. McGuffey." McGuffey was a son of the McGuffey of school reader fame. The family came from Ohio for their health and William H. McGuffey preached at the Fairmount church.

"The first Sunday School superintendent was Jesse Brown. G. W. Brown, Sr., donated the lot on which the church was built. The late Mrs. C. W. Shackleford donated the timber for the structure, and G. W. Brown hauled it to the site with a team of oxen. The church was built by free labor of the members. The elder Brown also donated the plot for the adjoining cemetery. Early leaders of the denomination included the Smiths, Lusks, Browns, Rolls, Vandergriffs, Rodgers, and Shacklefords. The church was served by a circuit rider for many years. In 1923-1925 a part-time preacher served the congregation and in 1937 a full-time pastorate was established. Charles Burdette, the pastor (1946), received \$1200 a year. Mrs. T. J. Hartman (now Mrs. Senff) is the oldest member of the congregation. She is the granddaughter of G. W. Brown, Sr., who was largely responsible for the establishment of the church."

Upon further search at the Hamilton County Courthouse, we find that G. W. Brown and Kitty Brown deeded a lot 46 x 70 feet to the Fairmount M. E. Church on April 13, 1886,⁽²⁾ and recorded May 8, 1886. Evidently G. W. Brown increased the holdings of the church, and it was at this time that the church was built, which agrees with the statement of Mrs. Hartman-Senff, because we have noted the earlier deed, dated 1870. This last deed of 1886, is referred to in the deed of March 2, 1953, when the Fairmount Church was sold to Delaney Millwood.

Five years earlier, August 1, 1948, the new church building was occupied at the intersection of Taft Highway, the old Anderson Pike and Smith Lane. Upon the occasion of that first service, Rev. Charles C.

(1) *Chattanooga Daily Times*, September 15, 1946, p. 5.

(2) Hamilton County Court House, Book 1140, p. 256.

Burdette preached in the morning. At that time there were fifty-seven members on roll. The church was later dedicated by Bishop Paul B. Kern.

The building program begun in 1948 under Rev. Burdette was completed in 1953 under Rev. Marvin B. Gass. On March 29, 1953, the name was changed from Fairmount Church to Signal Mountain Methodist Church. The old church building which was sold in 1953, was razed in July of 1954.

The present parsonage is located on Fairmount Road. It was erected during the pastorate of Rev. Wallace Fowler (1936-1938). A lot for a new parsonage was purchased on Anderson Highway in 1953.

The Rev. George Blanchard sent the picture of the Fairmount Church which was sold to Millwood. He was the first stationed pastor of Fairmount. Speaking of firsts: Jesse Brown was superintendent of the Sunday School for twenty-seven years. Three later superintendents were Mrs. T. O. Eldridge, H. J. Minnick, and Charles Brown. We have been able to find a record of the following pastors who served the Fairmount Methodist Church:

1893-----J. W. Strange	1922-24-----Roy Martin
1894-----D. G. Pyle	1924-28-----George Blanchard
1904-----George W. Paul	? -----? Murphy
1905-06-----Joe (John?) Owens	1933-----J. Floyd Gilbert
1908-11----- (J. F.)? Hutchinson	1936-38-----U. Wallace Fowler
1911-13-----M. O. Fletcher	1939-43-----Newton Dickens
1912-----Jewell Ellington	1943-----Charles Gray
1913-14-----George Creswell	1944-----W. D. Farmer (1)
1914-16-----William Coffee	1945-----B. M. Bowen
1916-18-----? Bradley	1946-50-----Charles C. Burdette
1918-1919-----Clyde Newell	1951-----Maurice Phillips
1919-20-----? Watson	1952-June 1954-----Marvin B. Gass
1920-1921-----Horace Arbuckle	1954 to date (1956)---E. R. Lewis
1921-22-----? Saddler	

(1) W. D. Farmer possibly also served between 1933 and 1936.



First building to the left is the Old Hixson Methodist Church.

The building protruding is the Masonic Hall.

Picture given by: Mrs. Ethel W. Hixon



Present Hixson Methodist Church, Hixson, Tennessee
Picture given by: Mrs. Ethel W. Hixson

7. HIXSON, HAMILTON COUNTY, TENNESSEE

On July 17, 1835, Elisha Kirklin of Pikeville, for the sum of one dollar, deeded five acres of land on the North Chickamauga Creek to the Methodist Church for the use of building a camp ground. The trustees of the church were: George Sawyers, Burrell Smith, Preston Gann, Ephraim Hixson, Huston Hixson, and John Bradfield. The deed was witnessed by Burrell Smith and Preston Gann⁽¹⁾ (and recorded July 3, 1848).

The next day, July 18, 1835, Elisha Kirklin sold to Washington Hixson the original tract of land from which the five acres were conveyed to the Methodist Church. Washington Hixson thereupon sold this same land to R. H. Hamill.

On April 23, 1880, Washington Hixson and R. H. Hamill executed a quit claim to two acres and four poles of the original five acres, which apparently was what Elisha Kirklin intended for the camp ground. Those representing the Methodist Church were: Asahel Jackson, M. D. Thompson, Howell Barker, A. C. Igou, and J. C. Rogers, trustees.⁽²⁾

On August 14, 1880, the M. E. Church South, sold a strip of land from the above plot 100 feet wide by 190 feet long to the Cincinnati Southern Railway for \$75. It was recorded as 34/100 of an acre.⁽³⁾ The sale was made by the authority of the Southern Hamilton Circuit of the Southern Methodist Church. Trustees were given as J. C. Rogers, Asahel Jackson, A. C. Igou, J. E. Sawyers, and William Flora. Then in 1881⁽⁴⁾ for \$50 the M. E. Church, South, sold to J. E. Sawyers and William Flora, the remaining part of the two acres not sold to the Cincinnati Southern Railway. The trustees for the church were: A. C. S. Igou, Asahel Jackson, and J. C. Rogers.

The widow and heirs at law of Ephraim Hixson for and in consideration of their desire to further and assist the general and moral and educational interests of the people and the rising generation,

(1) Hamilton County Court House, Book 7, pp. 98-100.

(2) Hamilton County Court House, Book 35, pp. 355-357.

(3) Hamilton County Court House, Book 35, p. 430.

(4) Hamilton County Court House, month and day not given, but recorded, October 29, 1881, Book 37, p. 477.

particularly, conveyed to H. G. Hixson, P. A. Rogers, M. J. Lewis, E. F. Hixson, and Howell Barker and their successors in office so long as same shall be used for an academy of learning, a place of preaching for any orthodox sect, or for a Masonic Hall, for the white race, a parcel of land 60 feet by 100 feet. Should the parcel of land be used for other than said purposes for a period of five years then it was to revert to the heirs. The deed was dated April 7, 1883, and was signed by: Margaret and Nancy Hixson, both of whom made their mark; E. F., M. A., Washington, Sarah, G. S., E. A., Wilson, David, and Lucy Ann Hixson; and Henry and Melinda Barker. This land lay in the Second District of Hamilton County on the western side of the Cincinnati Southern Railroad at Lookout Station near the public burying ground, and was to be enclosed by fences which were to enclose the burying ground.

More recently, D. R. Hamill and Hallie Hamill, his wife, for the sum of \$500, conveyed to D. R. Hamill, D. P. Potts, J. T. Jones and T. J. Powell, trustees of the Hixson Methodist Episcopal Church, South, a tract of land in the Third Civil District, and being a part of the same parcel of land conveyed to Hallie Hamill⁽¹⁾ described as follows: Beginning at the northeast corner of the present old church lot, being lot 9, and running north 50 feet to an iron stake, thence west 120 feet and thence south 50 feet to the old church lot, thence along the line of the old church lot to the beginning. This lot is conveyed in trust that it shall be used as a place of Divine Worship for use of the ministry and membership of the Methodist Episcopal Church, subject to the usage of said church, as authorized from time to time by the General Conference and by the Annual Conference. This deed is dated August 1930.⁽²⁾ This tract of land was valued at \$500, but was donated to the trustees of the Hixson Methodist Church by D. R. Hamill and Hallie H. Hamill.

Having established the legal angle of the Hixson Methodist Church inheritance, let us return to the camp ground given by Elisha Kirklin in 1835. This spot designated for camp meetings was located about one half mile north of Hixson at Hamill Springs. At this time the Indians inhabited the country and the settlers always took their guns to church, not knowing when an outbreak from the Indians

(1) Hamilton County Court House, Book C, Vol. 18, p. 567.

(2) Hamilton County Court House, Record Book L, Book 635, pp. 678-680.

might occur. The house in which the preachers lived during camp meeting time still stands, although it has been removed from its original location. It is the present home of Mr. and Mrs. Hick Hamill. Some of those who attended these camp meetings as children were Hick Hamill, William M. Rogers, Mrs. Leona Bailey, and Mrs. Columbus Penny.

In 1860 a little log building was erected on the farm of Howell Barker, and was used for school and church. This was two miles south of Hixson, about 200 yards from the Hixson Road on Ely Road. This was replaced by a small frame building in 1865. William Flora, James Rogers, Howell Barker, Houston Hixson, and others gave both time and material in erecting this building.

In 1889 it was decided to move the church to a more central location, and a frame church was built on the lot adjoining the present site. The pastor at that time was Rev. James A. L. Perkins. He worked untiringly with the members in clearing the ground and erecting the church.

The congregation worshiped here until 1930, when they decided to build a new and more modern building. In August of that year the first services were held in the new sanctuary. It stands today a church of which its members may be justly proud.

Some of the pastors who have served the church during these years are:

William W. Pyott and Asahel Jackson at Barker's Chapel, George S. Wood, G. O. Gannaway, C. A. Pangle, A. N. Dailey, J. M. Putnam, A. S. Ulm, W. Witcher Manning, A. F. Manning, E. H. Bogle, C. B. LaFew, J. C. Jackson, J. W. Christian, H. A. True, J. C. Bays, R. L. Killian, E. W. Neel, J. W. Edwards, J. C. Wagner, and W. C. Faris. The present pastor is P. T. Rule (1956).

9. RENEAU'S CHAPEL, HAMILTON COUNTY, TENNESSEE

In our search among the Hamilton County Courthouse records, we find no deed that seems to cover a Methodist Church at Harrison. There is one,⁽¹⁾ however, from Lewis Hall to the following:

Robert Guthrie⁽²⁾

Francis M. Capps

Thomas I. Guthrie

Reubin K. Hibbs

John A. Black

trustees for the M. E. Church, South, called Reneau's Chapel. It was witnessed by Preston Gann and John Guinn at Harrison, Tennessee, and is dated March 29, 1849.

The location of the land is described as "part of the northwest corner of the northeast quarter section of the 35th fractional township; third range west of the base line in the Ocoee District in the County of Hamilton, containing 12 rods square to enclose the church house."

The Hamilton County Tax Assessor's office explained the position of this land as west of Highway 58. Going from Chattanooga, one turns off the highway at the Birchwood pike (the second good road to the left after passing Harrison Bay). Out a short distance the Davis Road intersects the Birchwood Pike. Near this intersection, a short private road leads away from the Davis road. Here is located the Sam H. Smith property. Here was the spot where stood Reneau's Chapel.

This lone record comes to us. The Holston Minutes never mentioned Reneau's Chapel. Quite probably it was on the Harrison Circuit. Even though no legal record of the Harrison church has been found, Reneau's Chapel could not have been the Harrison Church. In reality, Reneau's Chapel most likely actually served the community near the east side of the river around Igou's Ferry. We have been told that there surely was a church at the ferry. Reneau's Chapel may have been that church.

It is now more than a hundred years. What may have been a lively community and social center is not even a memory today. On

(1) Hamilton County Court House, Book 8, p. 39.

(2) May have been the R. Guthrie assigned as preacher to Harrison in 1851.

Sundays, on Wednesday Prayer Meeting nights, and Quarterly Conferences the sweet songs of Zion possibly floated out across the Tennessee River. Today we have the single thread, one legal record, binding us with the name, Reneau's Chapel.



McKendree Methodist Church, Jasper, Tennessee

10. McKENDREE CHURCH, JASPER, MARION COUNTY, TENNESSEE

In the minutes of the Western Conference for the year 1807, under assignments of preachers, we find, "West Point⁽¹⁾ to be supplied." According to Dr. I. P. Martin, West Point was the first appointment between the Tennessee River and the Kentucky line. In 1808 this was changed to "Tennessee Valley." According to the Western Conference minutes, Holston District, the assignments read as follows:

	PREACHER	PRESIDING ELDER
1809	Milton Ladd-----	Learner Blackman
1810	William Young-----	Frederick Stier
1811	Thomas Hellums-----	" "
1812	William B. Elgin-----	" "
1813	Thomas A. King-----	James Axley
1814	Jesse Cunningham-----	" "
1815	John Manifee-----	" "
1816	William Hart-----	" "
1817	Hugh McPhail, John Seaton-----	John Henninger
1818	Thomas Stringfield-----	" "

From 1819 to 1832 the appointments to Sequatchy were a part of the Tennessee Valley and included that territory that takes in Jasper and Pikeville. In 1821 it was first written Sequatchy Valley. The appointments were:

	PREACHER	PRESIDING ELDER
1819	James Porter-----	James Axley
1820	Samuel Patton-----	" "
1821	John Kesterson and John Paulsaul-----	" "
1822	John Cragg and John Bradfield-----	John Dever
1823	Thomas J. Brown and William Cumming-----	" "

In 1824 Holston Conference was formed and Sequatchy Valley became part of it under the Knoxville District.

	PREACHER	PRESIDING ELDER
1824	Abraham Overall and Robert Kirkpatrick-----	Thomas Stringfield
1825	John Bradfield-----	" "
		(Written Sequatchee)
1826	Jacob M'Daniel-----	John Henninger
1827	Isaac Easterly-----	" "
1828	Isaac Easterly and D. Carter-----	" "
1829	James D. Harris and S. Ernest-----	" "
1830	Abraham Murphy and Rufus M. Stephens-----	" "
1831	Oliver C. Miller and William Gilmore-----	" "
1832	John Craig-----	" "

In 1833 Sequatchy disappears from the conference minutes and Jasper and Pikeville are given.

(1) See page 18, 21.

Jasper assignments:

1833	E. P. Childers	1883	James I. Cash, Jr.
1834	J. D. Harris		J. H. Parrott
1835	W. Burgess	1884-86	J. W. Robertson
1835-36	E. Ekin	1887	F. Alexander
1836-37	G. W. Alexander	1888	A. D. Stewart
1837	Francis Fanning	1889-91	W. A. Thomas
1838	J. Gaston		J. A. Darr
1839	T. Witten	1892	W. L. Station
1840	A. M. Goodykoontz	1893-95	L. M. Cartwright
1841	G. Baker,	1896	S. S. Catron
	A. C. Mitchell	1897	R. S. Umberger
1842	George W. Alexander	1898	S. S. Catron
	Jackson S. Burnett	1899-	
1843	M. Southward	1900	Robert A. Hutsell
1844	J. L. Sensibaugh	1901	J. M. Wolfe
1845	J. R. Bellomy	1902-03	J. A. Ellison
1846	Martin C. Robertson	1904	W. C. Faris
1847	John Alley	1905	John M. Moser
1848	Crockett Goodby	1906	J. K. P. Dixon
1849	J. M. McTier	1907	S. H. Hall
1850	Newton C. Edmondson	1908	W. L. Sorrell
1851	W. C. Edmondson	1909	L. B. Ellis
1852	Richard N. Price	1910-11	R. M. Standifer
1853	James R. Long	1912	William D. Dew
1854	J. R. Burchfield	1913	S. P. Douglas
1855-56	John Spears	1914	W. R. Snider
1857	Andrew C. Copeland	1915-16	W. D. Farmer
1858	C. T. McDonald	1917	T. L. Bryson
1859	Thomas F. Glenn	1918	Josephus Henley
1860	Lawrence M. Renfro	1919-20	Arthur F. Phenix
1861	M. P. Swaim	1921	K. W. Cox
1862	Alexander E. Woodard	1922-24	S. A. McCanless
1863	William H. Moody	1925-26	E. R. Lewis
1864	-----	1927	W. L. Tate
1865	William H. Moody	1928-31	Phillips Cleopas
1866	B. F. White		Foote
1867	Milton N. Clendennin	1932	A. E. Middlebrooks
1868	L. C. Delashmit	1933	C. R. Jones
1869	William B. Lyda	1934-38	J. A. Henderson
1870	William B. Lyda	1939	-----
1871	W. C. Carden	1940	W. L. Suggs
1872	George T. Gray	1941	E. B. Willis
1873	Mitchell P. Swaim	1942	-----
	John R. Hixson	1943-44	E. B. Willis
1874	M. P. Swaim	1945	Z. B. Randall
1875	T. R. Handy	1946	-----
1876	H. D. Dickey	1947	W. E. O. Robeson
1877	G. W. Simpson	1948	-----
1878	W. M. Kerr	1949	W. E. O. Robeson
	R. M. Standifer	1950-52	W. L. Hays
	John Alley	1953	B. L. Pittsinger
1879-80	J. W. Smith	1954-55	Joe E. Baker
1881	D. V. Price	1956	W. L. Gates
1882	James I. Cash, Jr.		

The lot upon which the present Methodist church building stands was conveyed by A. A. Hyde to

P. A. Mitchell	W. Turner	Jackson Pryor
A. P. Mitchell	W. R. Rankin	

trustees for the Methodist Church, December 23, 1870. The church was made a station, and, we are informed that T. R. Handy, who went to Jasper in 1875, was the first station preacher.

The outstanding work of the church, and perhaps the greatest work in its history was the building of Pryor Institute. This was started in 1887 during the pastorate of J. W. Robertson, who left Jasper in that year. The school was finished, and it opened September 1889, with E. B. Craighead as president. This school was the property of the Holston Conference. It was made possible by the generosity of two Methodist laymen—General Jackson Pryor and Col. A. L. Spears, members of the Jasper church. All the town and the community around Jasper contributed liberally to the enterprise without regard to denomination. For twenty years or more the school met a real need in the town. But it did not have an endowment, and it could not compete with state-owned schools; hence it was sold to Marion County and today it is the Marion County High School.

The church building was repaired and dedicated in March, 1889. Dr. David Sullins conducted the service. This was during the pastorate of A. D. Stewart. In 1910-11 an addition was made to make room for the choir and pulpit, two Sunday School rooms, and a furnace. Electric lights were installed, and the old windows replaced by stained glass.

When the unification of the branches of Methodism took place in 1939, the two Methodist churches in Jasper (the M. E. and the M. E., South, whose history we have here traced) came together to form McKendree Methodist Church.

Today the Sunday School is under the superintendency of Mr. John Cate. Mrs. J. A. Price is the organist, Mrs. John Herbert Harris is the president of the Woman's Society of Christian Service, and John Price Cate is president of the Methodist Youth Fellowship. Trustees of the church are N. H. Brown, Walter N. Hackworth and Bill Simpson. Mrs. Bill Simpson is president of the Wesleyan Service Guild, and Mr. John Cureton is Chairman of the Official Board. Chairmen of the Four Commissions are as follows:

Education.....	Mrs. A. M. Garland
Evangelism	Lacy Privett
Missions	John Cureton
Finance.....	Sam Polk Raulston

Russell Priest is president of the Methodist Men's Club, and Ira Amburgey is the church Lay Leader. The Sunday School enrollment is 144 with an average attendance of 97. Average attendance for the Sunday morning worship is 88. There are 198 on the church roll. Under the leadership of the pastor, Rev. Walter L. Gates, McKendree Church is pushing forward to ever greater accomplishments.

Material furnished by: Mrs. T. S. Wood, Rev. Walter L. Gates.



McDaniel's Chapel
Shellmound Road, Marion County

11. ANNEX, McDANIEL'S CHAPEL, MARION COUNTY, TENNESSEE

Some churches are so interwoven with the story of a family that the history of the church draws its life-blood from the people. It was thus with McDaniel's Chapel.

Goodson McDaniel was born August 17, 1803. His father was a blacksmith to the Indians. His mother was a South Carolinian of education, and it was she who gave Goodson his early training at their home near South Pittsburg, Tennessee, where Goodson McDaniel was reared. Later he attended Brainerd Mission school. From there he went to Washington College at Greeneville, Tennessee, and upon leaving, he entered the traveling ministry of the Methodist Church.

Goodson McDaniel married Naomi Young, a South Carolina girl, on December 22, 1829, in North Carolina. Later they entered between 600 and 700 acres of land near Shellmound, Tennessee, in Marion County. The twelve-room homestead was built in 1844. It was constructed of poplar logs hewn smooth and covered with tongued and groved pine weather-boarding. The McDaniels brought with them the fervor of the early Methodists. Goodson McDaniel had twenty-three appointments on the Trenton Circuit which he served, and for his services he received \$3.25 in cash and "plenty of corn."

Here at Shellmound, sometime between 1850 and 1855, Goodson McDaniel gave the land for a church and graveyard.⁽¹⁾ The building was constructed about two hundred yards from his home, and it stood 24 by 36 feet. It was named McDaniel's Chapel. The trustees were:

John Wells
LeRoy Choate

Wesley Y. Burnett
William Price

Goodson McDaniel and his wife, Naomi
and a sister of Goodson McDaniel

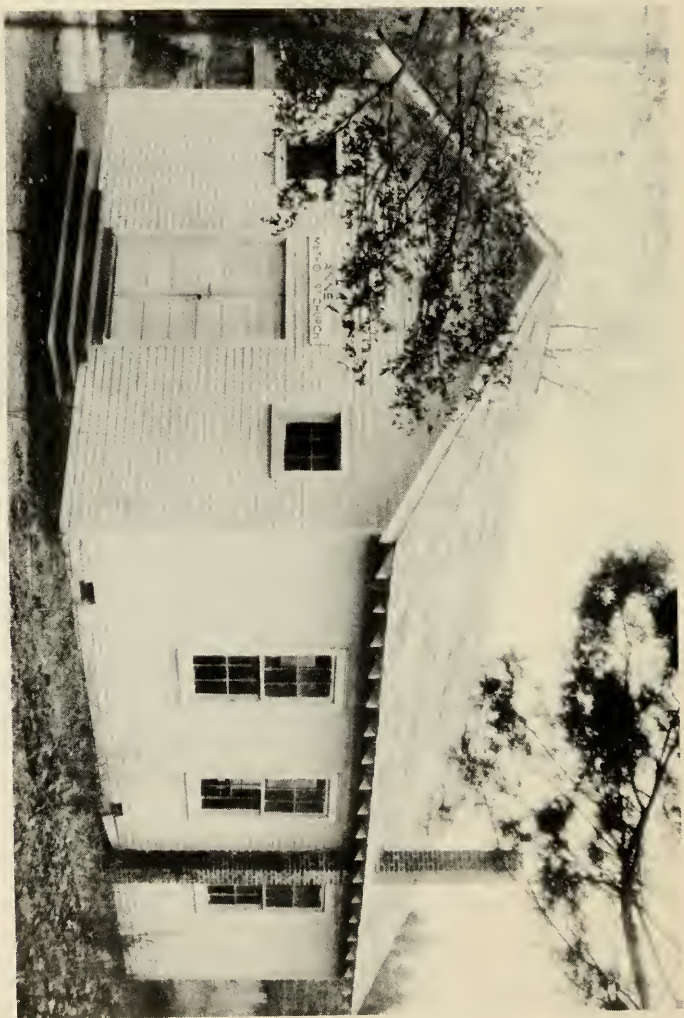
A daughter of the McDaniels married a man by the name of Moore. They lived with the McDaniels at the home place. During the Civil War, Mr. Moore watched from the house and saw the Federal

(1) *Memorial and Biographical Record*, Cumberland Region of Tennessee, George A. Ogle & Co., 1898, p. 267. (Biography of Goodson McDaniel) "He built at his own expense, in 1857, McDaniel Chapel."

Soldiers rip the planks from the chapel with their hatchets and build a shelter for themselves.

About 1880, Mr. and Mrs. Moore built a larger church, 30 by 48 feet. Goodson McDaniel, who had retired at the close of the Civil War, preached the dedicatory sermon. He died January 23, 1887.

Then the Moores carried forward the work of the church. For many years Mr. Moore was Superintendent of the Sunday School. After his death his oldest son carried on in his father's footsteps. Today, the youngest son, the Chattanooga attorney, Mr. Charles Carroll Moore(named for the preacher, Charles Carroll, who frequently visited in the McDaniel home) tells us that when his brother died the services in McDaniel's Chapel were discontinued. A silent graveyard and a decaying "church house" testify to the passing of a stalwart people and a beloved community that once rallied round McDaniel's Chapel.



Today the little church called ANNEX, with some fifteen members stands across the railroad from McDaniel's Chapel. This serves the community. It is on the circuit with Hale's Chapel at Guild.



Old Hale's Chapel



Present Hale's Chapel at Guild, Marion County



Macedonia Church on the Shellmound Road, Marion County

12. HALE'S CHAPEL

13. MACEDONIA

MARION COUNTY, TENNESSEE

After sifting the evidence available, no definite data were found concerning the organization and early history of Hale's Chapel at Guild (formerly called Hale's Bar, and named for Washington H. Hale) nor for Macedonia Church on the Shellmound Road, Marion County.

The old residents of these congregations who knew, have passed on to Glory. Mr. Charles C. Moore, who grew up in the congregation of McDaniel's Chapel, thinks that the Macedonia Church was probably organized before 1860, but doubts that Hale's Chapel is that old. On the other hand Mr. George Meyers of Guild thinks it was possibly organized in the 1850's. Mrs. Inez D. Stines of Whiteside, who has done such an excellent job on the history of Whiteside, thinks that Hale's Chapel is as old as the Whiteside Church.

Mr. Moore's grandfather, Rev. Goodson McDaniel, had twenty-three churches on his circuit. What they were, and where, we do not know. Undoubtedly some are lost in oblivion. Possibly one or more of these three in doubt belonged on his circuit. Churches have come and gone without leaving a traceable record. Some trails were long but have been closed forever. Dr. Martin's words come back to mind; "Methodists were so busy making history they were too busy to record the history they were making."



Whiteside Methodist Church, Whiteside, Tennessee

14. WHITESIDE, MARION COUNTY, TENNESSEE

Tucked away among the hills in a corner of Marion County, Tennessee, lies the little community of Whiteside. Zigzagging away to the southwest is the often steep-sided stream known to the Indians—and still called—Running Water. Their town of the same name was some four miles down stream.

To reach Whiteside from Chattanooga, one should follow the Birmingham Highway No. 11 to Wildwood, Georgia, turn right, and follow the road six miles. Turning left, the dirt road runs beside the stream and, after going less than a mile, a bridge to the left, spans Running Water and takes the person right up to the door of the Whiteside Methodist Church. Facing the church, Etna Mountain rises steeply. To its back, Sand Mountain stands on guard.

Here Joseph Murphy came and bought land from the Indians, three miles from what is now Whiteside, at a place that was later called Cole City. This was on Sand Mountain. In payment he gave the Indians one wagon. He later moved to a farm land that lay in a narrow valley which became known as Murphy's Hollow. Early settlers soon erected a house of worship in a little valley to the right of Murphy's Hollow, which still bears the name of "Meeting House Hollow."

Shortly Joseph's wife died leaving him childless. Not long afterward he married a second time. To this union, two daughters were born, Mary and Betty, later known as Aunt Betty.

There were others who came to this alluring spot. Elizabeth Hale had been born on Christmas Eve of 1812. We are told that when she was fourteen she was converted; and that a year later (1827), she came to Whiteside as the bride of a man by the name of McDonald. The following year, August 8, 1828, the record tells us,⁽¹⁾ Elizabeth McDonald joined the Methodist Church.

In the next fifteen years six children were born to Elizabeth McDonald and her husband. They were Mary, William C., Peter H., Orlena, Keziah, and Archabel. Then in 1842 or 1843 McDonald died. It was just about this time that Joseph Murphy lost his second wife.

(1) Family and church records in the possession of Mrs. Inez D. Stines, a descendant of Isaac and Mary Doyle, now living (1956) at Whiteside.

So about the year 1845, Elizabeth Hale McDonald and Joseph Murphy were married. Their combined family of seven children was increased by five more children. These were:

Elijah	1847
John P.	1848
Quillian C.	1850
Nancy A.	1852
Rachell	1854

A third generation Elizabeth Murphy (now Mrs. Townsend), who is the daughter of John above, lives today (1955) at Wildwood, Georgia; and although eighty years old, she has helped straighten the sequence of some of the events related here.

Joseph and Elizabeth Murphy began their married life in a small cabin; but, in 1848, they built the Murphy home place in Murphy Hollow, that is still being used as a dwelling.

A third family that forms a link in our Methodist Church chain, established themselves in these hills in those early days. That was Peter Beddow and his wife, Mary, who came from England and obtained a land grant at Whiteside. The land is known today as "the Beddow Property." Mary died in 1890. Peter passed away about the middle of April, 1907. Their children were William, John, C. P. (Little Pete), Frank P., and Annie.

The Methodists worshipped in Meeting House Hollow until the Civil War. Then the Federal Soldiers needed the building for their office; so they moved it from Dade County, three miles over into Marion County and placed it beside Running Water near the spot occupied by the present church building. After the war the Methodists came to the church in its new location and continued to worship there until 1877, when a new building was erected on property bought from W. H. Williams. A receipt showing the debt on the church property paid in full by E. Blake on September 13, 1880, signed by W. H. Williams, is with the old records. (1)

Six years later (1886), the peaceful Running Water rose in fury out of its banks and swept the little church from its foundation, damaging the building and furnishings and destroying valuable records. Following this experience, Mr. and Mrs. Beddow gave per-

(1) In the possession of Mrs. Inez D. Stines.

mission to place the church on their property, where the danger from water was not so great. The building was restored and repaired at once.

Then, as has been told, Peter Beddow died in 1907. The children and their husbands and wives who became heirs to his estate, gathered at Whiteside. They decided to settle and divide the property while they were all together. The assembled children drew up the deed that carries the date of April 24, 1907.⁽¹⁾ This deed gave the piece of land to the church, and the building stands there today. The amount paid was one dollar. The explanation of all the names on the deed is as follows:

William Beddow and wife, Jennie
John Beddow and wife, Mary
C. P. (Little Pete) Beddow and wife, Elizabeth
Callie Beddow, widow of Frank Beddow, deceased
Annie Beddow Allison and husband, F. R. Allison

The Aunt Betty Murphy (daughter of Joseph Murphy by his second wife) married a Mr. Estes. Their daughter, Callie, was the widow of Frank Beddow who signed the deed.

The trustees who received the property for the Methodist Church were J. W. Price, Cooper Doyle, and M. M. Strawn.

Mrs. Elizabeth Townsend of Wildwood, Georgia, recalls that her Uncle Quillian who was born in 1850, was named for the pastor who served their church that year. The pastor was Clayton Quillian.

Mr. J. B. Murphy of Menlo, Georgia, a brother of Mrs. Elizabeth Murphy Townsend, was one of the Murphy boys who grew up at Whiteside. He recalls that when he was a young man, there was a revival meeting at the Whiteside Church. At that time, a friend of his was in love with a neighborhood girl by the name of Sal Jackson. The friend went one evening to accompany Sal to the service, but he was a little late, and Sal had gone to the meeting alone. The young suitor followed and slipped into a back seat. After the sermon, the minister was moving about among the congregation. Coming to our friend, he inquired,

"My dear young man, are you looking for salvation?"

(1) In the possession of Mrs. Inez D. Stines. Registered at Jasper, Tennessee, Courthouse, Book 00, p. 276.

"No, sir," came the eager reply, "Sal Jackson!"

The church organization was possibly more orderly in the conduct of its records beginning 1855. The presiding elder (now called District Superintendent) Dr. E. D. Worley, in that belief, set Sunday, October 9, 1955, as the centennial celebration and Home Coming Day. The first to join the church, according to the record, was Elizabeth Murphy in 1828. Elizabeth Hale McDonald did not marry Joseph Murphy until 1845, but the record uses the name Murphy because the record was made years later. The written record in Mrs. Stines possession dates back to 1884. The next recording of admission of members is 1858, when the following were enrolled: Mary P. Beddow, Nancy E. Anderson, and Mary R. Edwards. In April 1875 others were added: Isaac, Mary, William, and Julia Doyle, and Nancy Kennedy. In September of the same year, Elijah and Elizabeth Murphy, Jr., and dated September 26, 1875, were Callie and Lizzie Beddow and Susan Cunningham.

It may well be said that Isaac and Mary Doyle were the strong link in the chain of the Methodist Church. We find as we make our search of the records that it is their descendants who have carried on the work of their early pioneers. Isaac and Mary were blessed with eight children—Betty, Mary, John, Jacob, Cooper, William, Bud, and Jim.

Cooper became one of the most faithful and devoted church workers this valley has ever known. He was married to Martha Jane Smedley, whose parents, William H. and Lilly Smedley, were also known to be members of this church. To Cooper and Janie, eight children were born. Of this number Julia, Bertha, Iris and Brad are active members of the Whiteside Church today. Brad and his wife, Elizabeth, have one daughter, Inez, who married Clifford Stines. Their son, Billy Stines, who united with the church one year ago, makes the fifth generation of the Doyles in the little church. This is the only link of the chain that has not been broken.

William Murphy, a nephew of Joseph Murphy, often held services when the circuit preacher could not be present. Another well-known local preacher was Jacob Houts.

The years passed. In 1913 the church burned. Construction of a new church building began immediately. Services were soon being held

in the new edifice, but furnishings were not completed until Rev. E. R. Lewis came to serve the church and circuit in 1919. Wauhatchie, which was on this circuit at that time, gave the chancel. Brother Lewis and Mr. D. S. Long built the pulpit. New pews were bought. These furnishings, together with the organ, which was bought in 1924, are still in use. (1)

The year 1947 brought electricity into the valley. The installation of electric lights was a great improvement over the kerosene lamps.

In the fall of 1954, Major General Paul Jordan came to the church as a lay speaker. Under his leadership the church was completely refinished inside and out. It is now a beautiful place of worship.

A total of 357 members has been received in this church during the century. The present roll includes twenty-six members, most of them descendants of those first pioneering Methodists. One of these, Mary Smedley Price, united with the church in 1885, and is now in her seventieth year of faithful service.

The parsonage of the Aetna Circuit is now at Guild, Tennessee, having been built in 1933. The present pastor, Rev. H. W. McDonald, and Mrs. McDonald live there and serve three churches, namely: Whiteside, Hales Chapel at Guild and Annex (old McDaniel's Chapel).

The present trustees of the Whiteside Church are Clifford Stines, D. S. Long, and John Doyle.

When Bishop Short visited the church last March, he began to sing, "Oh, Come to the Church in the Wildwood," which is truly descriptive of the Whiteside Methodist Church.

Through the century and more, many pastors have served this little church. There have been circuit changes. The roll, which follows, has been made as complete as possible.

(1) When the church of 1877 was built, an organ was bought. This was destroyed in the fire of 1913. After the church was rebuilt, a used organ was purchased and used until 1924.

PASTORS OF WHITESIDE METHODIST CHURCH

1828	-----North	1895-ETNA CIRCUIT
1837	-----DADE CIRCUIT	1895-96 A. D. Stewart
	FROM JASPER	J. P. Dickey
1839	T. Witten	1897 J. D. McAlester
1840	-----WASHINGTON	1898 W. L. Sorrell
	CIRCUIT	1899 H. A. True
1840	David White	1900-1 W. C. Faris
	G. W. Alexander	1902-03 L. M. Neel
1841	H. Tarter	1904-07 J. R. Hatfield
1845	J. G. Swisher	1908 Perry E. Ramsey
1846	F. F. Reynolds	1909 William P. Evans
1849	Thomas A. Bell	1910 J. R. Hatfield
1850	-----DADE COUNTY TO	1911 O. C. Wright (also at
	GEORGIA	Trenton)
	CONFERENCE	1912 W. J. Cannon
1852	Harvey McHan	1913 J. E. Ledford
1853	John W. Brady	1914 J. A. Bilderback
1855	Samuel K. Allen	1915-16 C. B. Hall
1856	John Strickland	1917 Joseph Henby
1858	W. H. Cooper	1918 A. N. Dailey
1859	Goodson McDaniel	1919-20 E. R. Lewis
1860	Daniel R. Reagan	1921 E. R. Kite
1861	J. Forrester	1922 Willard L. O'Rear
1862	William P. Doane	1923 J. P. Austin
1865	M. H. Spencer	1924-25 M. E. Deakins
1866	A. T. Brooks	1926-27 A. M. Tomlinson
1867-68	Sterling V. Bates	1928 Carmon E. Wilson
1869	Jacob Smith	1929 A. M. Tomlinson
1870	H. H. Bays	1930 W. C. Cannon
1871-72	E. H. Bogle	1931-33 L. D. Gadd
1873	John H. Parrott	1934 A. N. Dailey
	J. A. Bilderback	1935 George Long
	J. M. Keener	1936 J. W. Almond
1874	John H. Parrott	1937 M. E. Deakins
	J. A. Darr	1938-39 J. E. Merrill
	J. A. Bilderback	1940-41 G. W. Elliott
1875	M. P. Swaim	1942-43 Clifford M. Abbott
1876-77	T. T. Salyer	1944-45 M. Latham
1878	W. H. Dawn	1946 J. W. (Pete) Parham
	(J. W.)? Robertson	1947 B. S. Pittsinger
1879	Eugene Blake	1948 J. Pat Rungee
1880	Jacob Houts	1949-50 M. F. Goss
1881-82	David McCracken	1951 W. L. Tate
1883	John M. McTeer	1952 C. M. Bowen
1884-86	C. M. Campbell	1953 J. W. (Pete) Parham
1887	J. A. Darr	1954, June to October, W. E. Phelps
1888-89	J. F. Wampler	October to June
1890	F. F. Threadgill	1955, George W. Webb
1891-92	I. N. Munsey	1955-56 H. W. McDonald
1893-94	J. E. Spring	1956 John Jolley

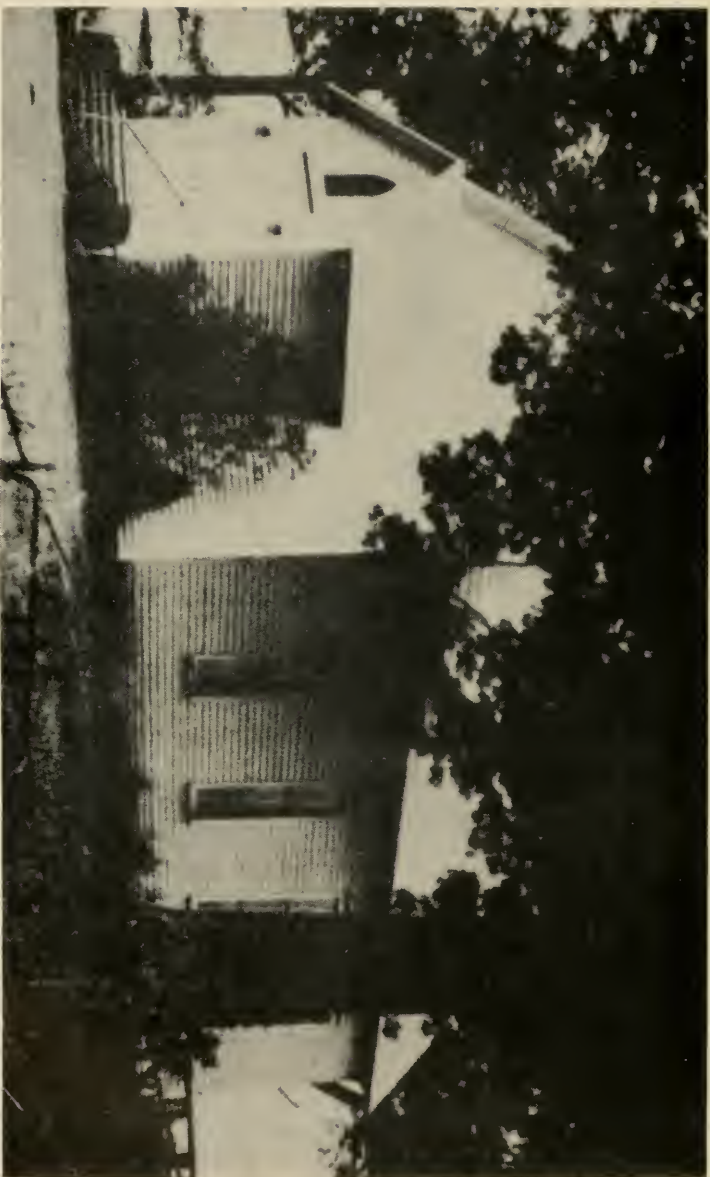
PRESIDING ELDERS, DISTRICT SUPERINTENDENTS

1883	George W. Miles	1901 T. C. Schuler
1887	A. J. Frazier	1902-09 S. D. Long
1890	C. T. Carroll	1910-11 J. W. Perry
1893-94	K. C. Atkins	1912-15 J. A. Burrow
1895-96	T. R. Handy	1916-19 J. B. Ward
1897-1900	F. Richardson	

1920-21	J. W. Rader	1945-47	L. E. Hoppe
1922-24	S. D. Long	1948-52	C. A. Brabston
1925-28	J. A. Burrow	1953-56	E. D. Worley
1929-32	J. M. Carter	From 1939 these have been called	
1933-36	J. W. Perry	district superintendents.	
1937-40	W. H. Harrison	1947 to 1952 Whiteside was in	
1941-44	W. F. Blackard	the Cleveland District.	

Information, including recorded material, and much help in writing this sketch, were furnished by:

Mrs. Inez D. Stines,
Whiteside, Tennessee.



Chapel Hill Methodist Church, Dunlap, Tennessee
(Formerly Henninger's Chapel)



Sunday School Addition, Chapel Hill Church

15. CHAPEL HILL (HENNINGER'S CHAPEL), SEQUATCHIE COUNTY, TENNESSEE

One generation shall praise thy works to another and shall declare thy mighty acts. Psalms 145:4.

Henninger's Chapel is situated in that attractive section of Sequatchie Valley lying twenty miles northwest of Chattanooga and five miles southeast of Dunlap, Tennessee. It was built by Norman Mansfield and his son, Alex, in the summer of 1852.⁽¹⁾ Not long before the death of Mr. Alex Mansfield, he told Mr. John R. Stewart that the first carpenter work he ever did was to help his father build old Henninger's Chapel when he was about sixteen years of age. Learning that Mr. Alex Mansfield was born March 1, 1837, the fact points to the date of 1852 as being correct.

The Rev. R. N. Price was assigned to the Jasper Circuit in the fall of 1852. Many years afterward (1910) this young preacher, known as Dr. R. N. Price, who was writing the History of Holston Methodism, said, "Some time in the year 1852-53, while I was in charge of the Jasper Circuit, I happened to be at the home of Rev. James Rogers, a local preacher, who lived near Henninger's Chapel."

The first burial in the graveyard adjacent to the church, occurred in 1849, as marked by the headstone of William Rogers' grave. Mr. Allen Kirklin was a beneficent man and very friendly to the Methodist cause and to Methodist preachers. His wife, Louisa Anderson Kirklin, was a devout Methodist. So it is easy to infer that in advance of building the church, Mr. Kirklin gave off his large farm, ground for a graveyard, and probably at the same time a lot on which he hoped soon a church would be erected. This time appeared in 1852.

This church bears the name of Rev. John Henninger, who was born in Virginia in 1784. He joined the Western Conference in 1807. He served charges in Mississippi, Ohio, and Kentucky as well as Tennessee, where he was very popular. John Henninger was a member

(1) Deed dated July 19, 1852 as quoted in the W. T. Alley deed of 1893. The Alley deed referred to the Allen Kirklin deed of 1852 and added more ground. The Kirklin deed was for two acres. In 1893 the trustees were: M. E. Baker, W. R. Thurman, L. S. Condra, J. A. Kell, W. E. Anderson, and W. H. Mansfield.

of the Western, Tennessee and Holston Conferences without transferring, serving each as it was carved out of the former. He did his most important work as presiding elder. In this capacity, he served French Broad, Knoxville, and Washington Districts. He was presiding elder of the Washington District from 1830-1834 and again in 1835-1837, where he finished his faithful and brilliant career. He died December 23, 1838. His loyal wife had died six days earlier on December 17th.

The Washington District covered Sequatchie Valley; hence John Henninger was well known and beloved there. He lived for a few years near Pikeville. Four of his daughters were married there. Five of his grandchildren, the Hudsons, reside in Bledsoe County, and one granddaughter, the late Mrs. L. W. Bates,⁽¹⁾ lived at Chattanooga.

There were other influences which governed the naming of this church. The wife of John Henninger was formerly Miss Jane Anderson of Virginia, aunt of Mrs. Louisa Anderson Kirklin. Mrs. Kirklin was the daughter of John Anderson, Jr. (who was a brother of Jane Anderson), and Elizabeth McNair Anderson of Bledsoe County, where Mrs. Kirklin was born September 8, 1806, the first white child, we are told, born in Sequatchie Valley.⁽²⁾ So added to the great popularity of John Henninger, were these blood ties which helped to determine the name of the church fourteen years after his death.

It is quite remarkable that no Methodist Church had been built in this section before 1852. John Henninger was presiding elder here in 1826, and there had been Methodists in "Sequatchy" since 1819 and in the territory called "West Point" since 1807. But the circuit riders were in the valley preaching somewhere. They must have preached in school houses and private homes. We read of John Alley's assignment to the Jasper Circuit in 1847, and yet we do not know where he preached his good sermons. Liberty, a church four miles up the valley, where the Cumberland Presbyterians worshiped, was undoubtedly used at times. This was a union church and also used as a school house. The Methodists had a way of finding some place to deliver what they felt were important messages to the people, if not in

(1) Mother of Col. Creed F. Bates, Jr.

(2) Col. Josiah Anderson, a member of Congress, was her (Jane's) brother. One of her (Louisa's) daughters married Rev. John Alley, and another one married Rev. Mitchell P. Swaim. See p. 208.

some one's home, or school house, then out under the expanding oaks, beeches and poplars, in God's own temples of prayer and praise. The "Methodism in earnest" in those days recognized few insuperable obstacles to their forward march.

Henninger's Chapel was destroyed by Federal soldiers in August, 1863. Eleven years—how short an existence! But it is worthwhile to record its history. Aside from being the pioneer church in this community, it was made memorable by the Great Revival conducted in it in the fall of 1853 by Rev. R. N. Price, pastor, closing in the first days of October. We turn to Dr. Price's "History of Holston Methodism" for an account:

"At the present time (1910) one of the strongholds of Methodism in Sequatchie Valley is the old Henninger's Chapel neighborhood (now called Chapel Hill). A revival of very remarkable scope and power was conducted at this church by the young pastor, Rev. R. N. Price of the Jasper Circuit, in the fall of 1853. Many were converted in this meeting who afterwards became religious leaders; some of whom remain useful to the present day. Without invidious distinction may be mentioned some of the larger family connections almost entirely brought into the church by this meeting, such as the Kirklins, the Deakinses, the Thurmans, the Stewarts, the Barkers, and the Andersons. The Rev. A. D. Stewart of the Holston Conference, was one of the converts. Among the converts of the revival who made church workers were, Stephen D. Thurman, William D. Stewart, and William Deakins. The most prominent lay workers in this church for many years were Josiah Rogers, who was converted at Richland Camp Meeting in 1844, and the Stephen D. Thurman and William D. Stewart just mentioned.

"When William D. Stewart joined the Methodist Church none of his family connection was a member of that communion. Afterwards practically all of them became Methodists. Four of them became itinerant Methodist preachers; namely, A. D. Stewart and son, Richard A., brother and nephew of William D., and two sons of the last, John R. and William J.

"The Rev. John Alley in an obituary notice of William D. Stewart said: 'He was possessed of talents of a high order; and when warmed under a good gospel sermon or at a prayer meeting he would seem to be aglow with the power and glory of God, and in prayer,

would almost, it seemed, bring heaven and earth together. When he arose from his knees, the whole congregation would be in tears, and many Christians would be in a high state of ecstasy.'

"Stephen D. Thurman was a fervent Christian, able in prayer, an untiring singer, and a great revival worker. He led many souls to the Saviour. He died in 1896.

"A remarkable man in this community was Josiah Rogers. He was physically stalwart and sinewy, intellectually scarcely reaching mediocrity, spiritually a veritable giant. He was known far and wide as a great shouter. Frequently at church, at home, in the field, on the roadside and in times of bereavement, his exulting soul would rise above every cumbering care in raptuous praise to God. He shouted because he could not hold his peace. His life was as consistent as his joy was exuberant."

In 1864, one year after Henninger's Chapel had been destroyed, an incident occurred which shows the persisting power of the revival held eleven years before. Schools had been practically discontinued for some time, and the neighbors of William D. Stewart requested him to teach a school on his own farm, for the benefit of the children and young people of the community.

In September, one of the pupils, a grown girl, was in the orchard at her home praying. No religious revival had been held for some time, but she was happily converted. Next morning when she went to school, she was greatly rejoicing, and entering the school, she produced quite a sensation. There was not much done in the books that day. When the teacher was ready to dismiss school in the evening, he said to the school, "Tell your home folks there will be a prayer meeting at Mr. Josiah Rogers' tonight, and for everyone to come."

A great crowd assembled. The three lay leaders, Rogers, Stewart, and Thurman were there. The meeting continued all night, breaking up after day light next morning. Fifteen young ladies and young men were converted that night.

The leaders announced that the meeting would be carried to Liberty Church that day, and for those present to spread the good news. The meeting went on for three weeks, resulting in something over two hundred conversions and accessions to the churches, by the best counts they could make. Only two sermons were delivered during

the meeting and those were by ministers who just happened to be passing by. All church work was disorganized at that time, the last year of the war. But the laymen's meeting strongly resembled the great revival at Henninger's Chapel eleven years before.

The meeting in 1853 had been a timely preparation for the terrible experiences through which the people were soon to pass. This prayer meeting revival of 1864 effectively brought the general public's attention to real religion again and to prepare them for the trying reconstruction days ahead. After the great Henninger's Chapel revival the community was toned up spiritually. The laymen's meeting had given the spiritually worn an opportunity to lay hold upon God anew and to continue to "fight the good fight of faith."

Material furnished by: John R. Stewart, October 1, 1937, made available through courtesy Col. Creed F. Bates, Jr.



Weldi's Chapel in Sequatchie Valley

16. WELCH'S CHAPEL, SEQUATCHIE COUNTY, TENN.

Welch's Chapel on East Valley Road in Sequatchie Valley, stands faithful guard beside its well kept cemetery, a few miles south of Dunlap, and seven miles north of Chapel Hill, the other church upon the two-church charge.

About seven years ago (probably 1949) Mr. W. L. Kelly talked with Mrs. Emily Adelia Johnson Martin, who was ninety-two years old at the time. He also got information from his aunt by marriage, Millie Coleman Barnes, who lived to be a hundred. Another source of his information was his mother-in-law, Margaret Hickman, who was in her eighties when she died. All of these furnished information concerning Welch's Chapel.

Andy McWilliams and his wife, Rebecca, came from Ireland to Staunton, Virginia, in the year 1790. One son, John McWilliams, was born in 1798. The family moved over the mountains, down the Alex Gap and settled near where the Welch and Hixson Creeks flow together. This was in 1820. There were others who came and settled in this long narrow valley, one of the most beautiful spots in the world.⁽¹⁾

John McWilliams married Anna Borden in 1822. Two years later (1824) a school house was built at Thomas Cross Roads, called Thomas School. It stood about half way between the Brick Spring House and the road. The first teacher was T. J. Nichols. Here, undoubtedly, John's and Anna's children came for lessons, for there were nine children born to the John McWilliams, seven boys and two girls.

Then, in the year 1826, a camp meeting was held by a circuit rider by the name of Jonathan Hale.⁽²⁾ A church was organized and

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- (1) Mr. Kelly says that the Indians called the valley *Sequa*, meaning *hog trough*. In the 19th Annual Report of the Bureau of American Ethnology, James Mooney says the word *sikwa* means *hog*, but that it originally meant *opposum*. He also states that *Sequatchee* is a corruption of the word *Siwgetsí*, which was the name of an Indian town on the south bank of the French Broad River near Knoxville.
 - (2) Isaac Patton Martin, *History of Methodism in Holston Conference*, in listing the "Sainted Dead," does not include any minister by the name of Hale. However, recorded at the Marion County Court House, at Jasper, Tennessee, Land Grant No. 554, dated January 7, 1826, is issued to Willis Hale on the Little Sequatchie. Also, Land Grant No. 930, issued January 25, 1831, is for 300 acres on Turnkill Branch. This grant joined Cook's Creek, which was the old name for Dunlap. The person receiving the grant was John Hale. Jonathan Hale above may have been a "local preacher," and he also could have been the John Hale above.

the little log school house was used for a church building. It was called Thomas Chapel. The charter members were as follows:

Andy McWilliams and wife Rebecca
 John McWilliams and wife Anna
 Dan Hunter and wife Elizabeth
 William Borden
 J. F. Nichols
 Bill Griffin
 John Thomas
 Caroline Thomas

For about twenty-four years this little log building was used for school and church. Then a larger log structure was built to replace the old one, about the year 1850. The site chosen was where the present Welch's cemetery is located. At this time the church became known as Nichol's Chapel. The roll of members of the Nichol's Methodist Church of the year 1850-1851, and the unhappy fate of a few of them, has been preserved:

James C. Willoughby
 Elizabeth Willoughby
 Benjamin Smith
 Jane Smith
 William H. Hixson
 Kiziah Hixson
 Carroll Hixson
 Palinah Hixson
 George Sawyer
 James Nichols, Sr.
 Elizabeth Nichols, Sr.
 James Nichols, Jr.
 Elizabeth Nichols, Jr.
 Jane Narramore
 James Alexander
 Daniel McWilliams
 Berdin McWilliams
 Jacob Horne
 (dropped for fiddling)
 Martha Horne
 Nancy Wheeler
 Orvil Wheeler
 (dropped for fighting)
 John S. Skyles
 (dropped for swearing)
 George Hunter
 Elizabeth Hunter, Sr.
 James Johnson
 Malissie Blakely
 Rebecca Hixson
 Sarah Wheeler
 Elizabeth Hunter, Jr.
 Ellen Hunter

William Hunter
 Eliza J. Hoge
 Sarah Hixson
 J. L. Hoge
 Martha Foster
 Nancy Moore
 Martha Wheeler
 Deliah Duff
 (dropped for profanity)
 Berdin Austin
 Temperance Turner
 Eliza Austin
 John McReynolds
 William Owins
 Milla Owins
 Michelle Narramore
 Rebecca Sparkman
 Emmaline Johnson
 Sarah Griffin
 Mary Sparkman
 George Turner
 Easter Foster
 Rebecca McWilliams
 Joseph Hoge
 Nancy Hoge
 Matilda Horne
 (dropped for negligence)
 Margaret Duff
 (dropped for frolicing) (*sic*)
 James C. Mitchell
 (dropped for drunkenness)
 A. L. Smith
 Lucy Davis

Rachel L. Gilbreath
Elizabeth Carter
Sarah Turner
Jane Alexander

Colored Men:

Hosiah Greer

Hugh Gilbreath
Alexander Hunter
Mary Hunter
Ellen Hunter, Jr.

Albert Owins

Nichols Chapel was also used as a school. Here Ely Thurman Sawyer taught school in 1870 where Emily Adelia Johnson Martin, quoted above, went to school to Mr. Sawyer.

Nancy Hughes Coleman, with her husband, Frank Coleman, moved over the mountain and across the river to a house near where John R. McWilliams lives. She joined the old Nichols Chapel in 1853 and was a member until 1857. At this time she secured her church letter and moved to Retro, directly across Walden's Ridge.

Nancy Hughes Coleman had four children, Margaret Coleman Hickman, Millie Coleman Barnes, Benjamin Coleman, and Lewis Coleman. Margaret Hickman is the mother of George Hickman, Annie Hickman Kelly and Lawrence Gray. George Hickman and Mrs. Kelly are members of the present Welch's Chapel. Mr. Gray is also living in the community.

The next church was built on the site of the present church. This was in 1883. The builders were the families of Welch, Hixson Graham, McWilliams and others.

In 1921 a cyclone wrecked the building and the main part of the present church building was rebuilt in 1925. An educational unit was added more recently.

Up until about three years ago the congregation numbered less than one hundred. They had been sharing a pastor with several rural churches. This meant they had preaching services only once or twice a month. At that time they were raising between \$500 and \$600 a year. When they agreed to the two-church charge now in effect, some of the members doubted their ability to carry the load. But the first year they raised \$5,200. Half of that amount went toward the purchase of a parsonage in Dunlap. The church now has preaching services every Sunday, alternate mornings and evenings. Volunteer pastors from Chattanooga laymen supplement the pulpit when the regular pastor is away.

One of the most active groups in Welch's Chapel is the Methodist Youth Fellowship. This program for young people has become

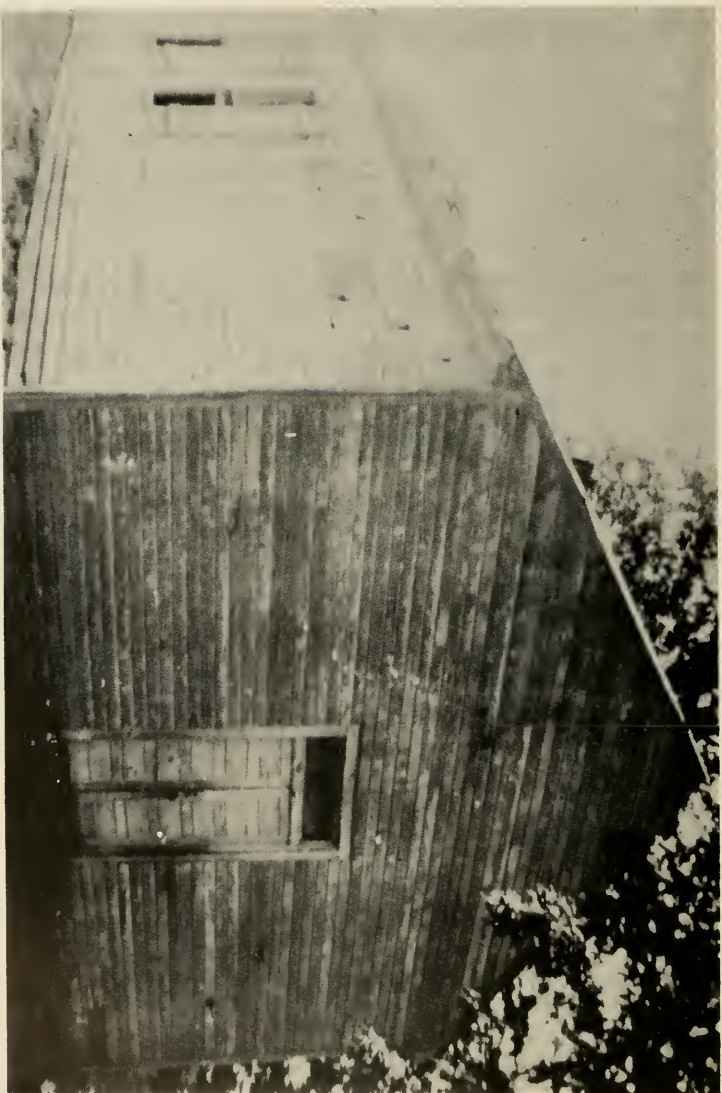
so popular that young people from other churches in the community participate actively and regularly.

Among the achievements upon which the church won its score of "Rural Church of the Year" award were: purchase and installation of a heating plant, organization of a new Sunday School Class for young adults, purchase of new hymnals, activity of the Youth Fellowship, conducting a successful Daily Vacation Bible School, use of guest youth workers, and continued achievements in the field of church and community relations.

Among the members of the board of stewards who work closely with the pastor, Rev. Jacob P. Ramsey, are Howard Graham, church treasurer; Dreafus Lewis, Mr. and Mrs. A. R. McWilliams, Mr. and Mrs. George Hickman, Will Hixson, G. R. Hixson, Mr. and Mrs. John F. Patton, Harland Hixson, Riley Henson, L. M. Graham, Roscoe Johnson, Miss Louree Narramore, and Mr. and Mrs. Price Wileman.

NOTE: The only legal record found is the deed in the Sequatchie Court House at Dunlap, Book G, page 4. It is the 1883 deed dated July 20 of that year. It refers to the "present board of trustees" and bounds the new lot as "beginning at a stake on the east line of the old church." An earlier deed in either Sequatchie County or in Bledsoe, was not found. Sequatchie County was erected in 1857, and the old church was built in Bledsoe County.

The material for the above sketch was furnished by: Mrs. John F. Patton. She obtained much of the record material from the papers of the late W. L. Kelly.



Wesley Chapel, built 1855, torn down 1946



Wesley Chapel, Pikeville, Tennessee

17. WESLEY CHAPEL, BLED SOE COUNTY, TENNESSEE

Three miles southeast of Pikeville, in Bledsoe County, surrounded by rolling hills and well kept farms, stands a little country church called Wesley Chapel. Here on this spot over one hundred years ago, a little band of Methodists erected the first building. The deed to the land bears the date of February 28, 1855, and it reads: "Samuel M. McReynolds, Sr., to Benjamin F. Spring, Alexander H. McReynolds, John S. Lea, James Skillern and Wyley Humble, trustees for the Methodist Episcopal Church, South, 1 Acre." The deed states that the land is to revert to Samuel M. McReynolds or his heirs if the number of trustees is not kept up to five, or the land is not kept as a place of worship. The deed is witnessed by Samuel M. McReynolds and A. H. McReynolds.

"Cousin Fannie McReynolds" who lives "in the valley" says that her father, B. H. Hudson, who was a competent builder, made plans for sizes and forms of houses and that he did much of the work in constructing the first church building. It is described as "not large nor small, but it did have big windows and double doors." A walnut pulpit and well-made benches of light-colored wood were provided.

Rev. Callahan, circuit rider on the Pikeville Circuit, first served the church. He died during the organization year, and he was the first one buried in the little church yard. The headstone reads:

In memory of
O. B. Callahan
June 22, 1820
October 3, 1855

The late Eliza Jane Lloyd Bates, Mrs. L. W. Bates, mother of Col. Creed F. Bates, Jr., in writing of Wesley Chapel says: "I was born August 24, 1855, and do not remember the early preachers. Rev. John Alley and Rev. Archibald Brooks were early preachers. The war came on and I suppose only occasional preaching was held. At the close of the war Rev. W. W. Pyott and Rev. M. L. Clendennin were circuit riders. L. L. H. Carlock, L. C. Delashmit, W. Turner, and E. H. Bogle are names that I remember.

"Wesley Chapel was used by the Cumberland Presbyterians for a long time, and Rev. Early held a gracious revival there soon after

the close of the war. What congregations gathered there! Well-dressed, intelligent men and women and well-behaved young people. A tree had been felled at the front of the church somewhat to one side, and the log would be filled with men waiting for preaching to begin.

"Once a month the circuit rider preached, because he had a circuit from 'Tollet's Mill to Jasper,' a matter of 60 or 70 miles. He rode horseback and carried his linens, other clothing, books, etc. in saddle bags across the back of his saddle.

"Many revivals were held in the Chapel; many turned from sin to righteousness. And such glorifying of God by shouting aloud His praises! I remember especially Mrs. Spring, whose face almost shone. Mother seldom made a noise, but Aunt Sarah did, and Miss Katie Bell would strike her heels against the floor very audibly. At a revival in 1876, I felt that I must decide how I was to live, and I joined the church, though I did not get the blessing I coveted. Rev. J. H. Parrott baptised me, I think, in September, 1876.

"Rev J. I. Cash had preceded Brother Parrott, Rev. J. R. Stradly, Rev. J. R. Stewart, Rev. O. H. Carr and perhaps others.

"Revs. Jacob Brilhardt, Carroll Long, Sewell Phillips, S. R. Wheeler, and G. W. Miles are presiding elders that I remember that preached at quarterly meetings, usually held in August. There was one quarterly meeting a year then at each church.

"Since leaving the valley I have been to the Chapel a good many times and walked through the church yard, where many rest who attended services and who were members of the church. Of my own family there are Grandmother Lloyd, Father, brothers John and James, sister, and my own little boy, James Lloyd Bates.

"Recently Creed and I were at Sunday School at the Chapel (June 22, 1941). Mr. Jack Swafford, still the faithful superintendent, had a very fair attendance. But how changed from the Chapel I knew years ago! The owners of farms now live in town and the once fine neighborhood is no more.

"The words 'meeting house,' often with the g left off, may have come over with the Pilgrim Fathers from England. Any way, for a great many years, the words meaning a house of worship were in general use. When I was a child there were few meeting houses

near us. Old Zion⁽¹⁾ had crumbled to dust, but my parents often spoke of the singings in that meeting house. There was nothing to draw young people from home in that rural settlement on Sundays except an occasional sermon, visiting each other, or going to a singing at Zion, with old-fashioned song books with shaped notes, and, as I remember, the Harp of Columbia one of them. The young folks and older ones, too, learned to sing. My parents both sang well, and at 85, my mother could sing many old hymns.

"The Meeting House was a mile from our home, Wesley Chapel, so chapel took the place of the old words 'meeting house.' Preaching once a month and quarterly meeting once a year was the custom. Those were the days of horse-back riding and horse-drawn vehicles. The chapel was in a grove, and, as a rule, the horses were hitched to branches of the trees.

"At one meeting a very enthusiastic preacher (perhaps a shouting Methodist) clapped his hands and asked the congregation to join him. There was a great clapping of hands. There followed a snapping of bridle reins and rearing of horses. The hand-clappers hurried out to quiet and re-hitch the horses.

"When I was a child at preaching service at the Chapel, I was charmed by the gentle tinkling of cattle bells in a near-by field. The preacher in the pulpit with his big Bible was of secondary importance.

"There was no Sunday School at Wesley Chapel then. When there was a quarterly meeting a communion service was held. If any slaves were present, they were asked to take the sacrament after their masters and mistresses had taken it. These slaves would sing one of their favorite hymns, 'Our bondage, it shall end, by and by,' few realizing that the statement would soon come true.

"At that time, and until I left to make a home elsewhere, the women sat on the right side of the aisle, and the men on the left. I remember seeing a prominent man get up and put a dollar bill on his walking cane and hold the cane over on the woman's side for his wife to get it to put in the collection box. (Maybe he was a Pharisee.)

"When I was a little girl I remember how beautiful the ladies were in bright summer dresses, worn over hoop skirts, and their lovely

(1) Search so far has not revealed any data concerning "Old Zion."

bonnets with illusion and flowers in upturned fronts, tied with ribbon beneath their chins. Occasionally a young lady 'in tying her bonnet under her chin, tied a young man's heart within' followed later by 'until death do us part' before a minister.

"The congregation at Wesley Chapel at the beginning of the Civil War was as well-dressed and as intelligent as may generally be found today.

"Revivals usually followed the quarterly meetings with Baptists, Cumberland Presbyterians, and the other near-by denominations taking part. Stalwart men and dainty women went to the mourners' bench and knelt for prayer and often arose praising God, when 'changed.' Sometimes I feel that we still need a place to humble ourselves and acknowledge our need of faith in God and His guidance."

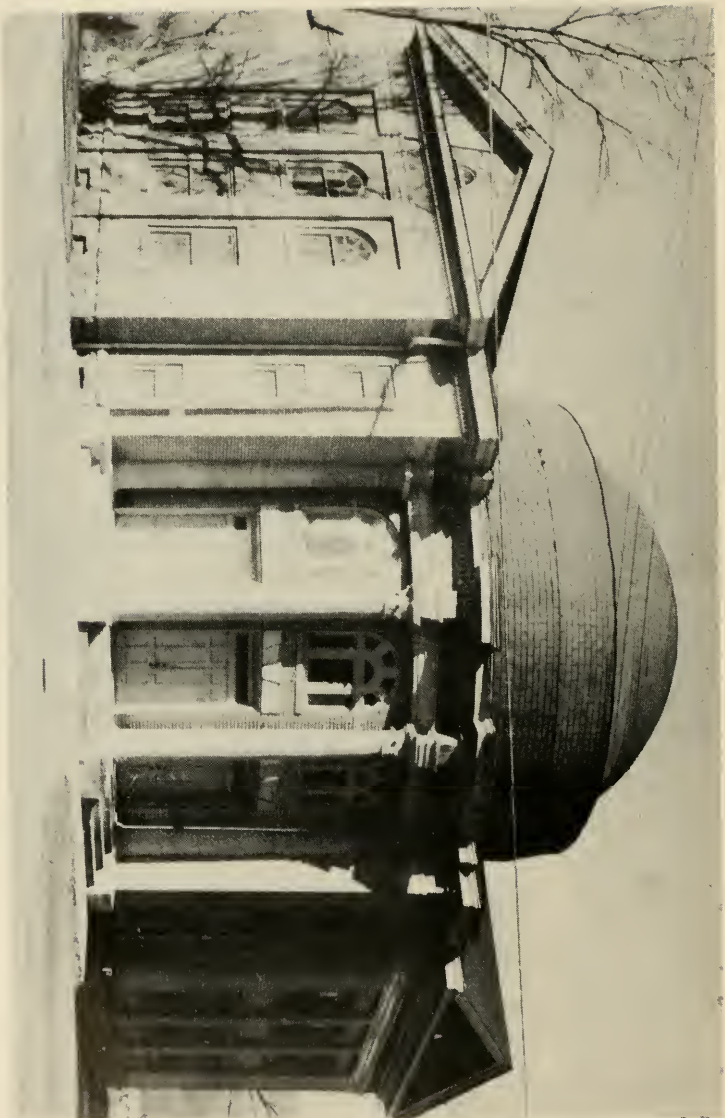
* * *

The old Wesley Chapel was torn down July 2, 1946. (It is significant that the first building was erected the year Mrs. Bates was born and torn down the year of her death—ninety-one years between the two events.) Immediately the new building arose to take the place of the old. Mr. Jack Swafford, the superintendent and staunch church leader,⁽¹⁾ had worked since 1942 to reach the goal of a new edifice. Today the cattle bells still tinkle in the near-by fields, and the wooded hills look down upon the little white church that still bears the name, Wesley Chapel.

Material furnished by:

Mr. Jack Swafford, Pikeville, Tennessee

Col. Creed F. Bates, Jr., Chattanooga, Tennessee



Pikeville Methodist Church, Pikeville, Tennessee

18. PIKEVILLE, BLEDSON COUNTY, TENNESSEE

In the years 1858 and 1859, the Pikeville Methodist Episcopal Church joined the Cumberland Presbyterians, Baptists, Church of Christ, and other wellwishers of Bledson County in contributing and furnishing means to erect a church for the use of all four denominations. On May 11, 1889, the Methodists and Presbyterians, who held title to the church, sold this building to the Church of Christ, for the consideration of \$200, and the Methodists, as befitted a growing group, built a new house of worship. It was of good construction and graceful of line with spire pointing to heaven as was typical of church architecture of that day. It is thought that this was built between 1885 and 1890. Records cannot be found to support the date.

In token of continued growth, still another church house was planned. In order that the same site could be used, the old building was sold and moved to the edge of town for use as a mill, and, the building no doubt resenting this ignominious end, eventually burned to the ground.

The cornerstone for the present white brick edifice was laid in 1918, and the building was dedicated August 8, 1920. Plans for this church were furnished by the Honorable Lewis S. Pope of Nashville, formerly of Pikeville, son of the late W. R. and Martha Reynolds Pope, who were long identified with the Methodist Church. He is the brother of Joe W. Pope and T. A. Pope, who has been a member of the present board of stewards since 1907. His wife, Blanche Crowe Pope, now deceased, was a daughter of the former Methodist pastor, J. A. Crowe.

But to go back to the beginning, Dr. I. P. Martin tells us "That there were members of the Methodist Church in Sequatchie Valley in the early days, is clearly indicated by the known records of William Witten and his wife, Letitia Witten. William and Letitia and two others organized the first Methodist Church in Tazewell County, Virginia. They had four sons and seven daughters. In the fall of 1805 they moved with their family to the Sequatchie Valley. The four sons became Methodist preachers, three of them itinerant preachers. James, the oldest son, was on the Tennessee Valley Circuit in 1818. His son, James Robert Witten, was a preacher and became a member of the Missouri Conference."

John Anderson and his wife, Betty McNair Anderson, came to Sequatchie Valley in 1805 or 1806. Their daughter, Louisa Anderson, became the wife of Allen Kirklin, who gave the land for Henninger's Chapel near Dunlap.⁽¹⁾ Their graves are in the Henninger's Chapel (now Chapel Hill) cemetery. John Anderson's sister Jane, married John Henninger. Their daughter Melinda Margaret, was the mother of the late Mrs. L. W. Bates, and the grandmother of Col. Creed F. Bates, Principal of Chattanooga High School. Josiah Anderson was a half-brother of John Anderson, and it was for Josiah Anderson that Anderson Pike on Walden's Ridge was named.

The first appointment in the region between the Kentucky line and the Tennessee River was named West Point.⁽²⁾ This was 1807. In 1808 the name was changed to Tennessee Valley and it so continued until 1818, when it was changed to Sequatchie, which was followed until 1832. During this time, Thomas Stringfield and Samuel Patton served that circuit, one each year. Pikeville appears to have had about 400 members when the circuit was established. However, it must be remembered that the Conference Journal showed neither the circuit churches nor their respective enrollment numbers.

Many pastors have served the Pikeville Church with loving and spiritual devotion during the 120 odd years since W. Bower in 1833 was on the Pikeville Circuit. It seems only fitting to pay tribute to Brother Charles R. Jones, who served for seven years, the greatest length of time for any one pastor to serve the Pikeville charge. He served well and was greatly beloved.

With few exceptions, names of trustees appearing on old church records of transfers have a very definite connection with present Pikeville membership. Dr. J. A. Ross acted as representative of the Presbyterian Church in 1889, when conveyance was made to the Church of Christ. His wife, Mrs. Jennie Brown Ross, was very active in the Methodist Church and made a provision in her will so that the Pikeville Methodist Church continues to benefit by her generosity each year from funds of her estate. Dr. and Mrs. Ross were the parents of Mrs. J. W. (Flora Ross) Pope and grandparents of Mrs. LeRoy Downing and Mrs. E. A. Lee, who are active in the present church.

(1) See p. 191.

(2) See pp. 18, 169.

Records reveal that S. C. Norwood gave a lot to the Methodist Episcopal Church South in 1881 on which to build a parsonage (The lot which is just south and across the highway from Bledsoe County High School). The parsonage was built and is now a privately owned dwelling, but the date of construction is not known. Apparently feeling the need of a more adequate parsonage, church trustees purchased a house and lot in December 1904 from J. R. and Elma Spencer for the consideration of \$1330. The first pastor to occupy this parsonage was J. A. Crowe. In this latter purchase it is interesting to know that Mr. Charlie C. Ferguson, deceased, was instrumental in the transaction as trustee and that his son, Dr. C. L. Ferguson, with business-like forethought conceived the idea and began the drive for funds during World Warr II to build the present parsonage, completed in 1949. In addition he served as chairman of the building committee and gave unsparingly of his time and thought to this project. Dr. H. G. Ferguson, another son, serves on the present board of stewards.

W. A. Brown and his son, L. N. Brown, each served many years as Sunday School superintendent and were faithful to all phases of church work. And what Pikeville church member of long standing could forget Mrs. W. A. Brown printed so indelibly on childish minds when as primary teacher she guided their toddling steps in a spiritual direction from the first tender years of enrollment in Sunday School until the age of about twelve was reached! Those who came under her tutelage do not envy the modern Sunday School child, for who could forget the wonder and fascination of the cunningly wrought primary chairs in various colors and styles, or the Sunday School cards with scriptural verses and pictures of Biblical characters. Joseph's coat of many colors could not possibly have possessed more brilliant hues than were depicted on those cards. Modern child psychologists would envy Mrs. Brown's technique when, after duly instructing her class in the lesson, she would fold her hands and sit placidly back, while each youngster would recite a poem or tell a favorite story.

SOME OF THE PEOPLE WHO HAVE MEANT MUCH TO THE PIKEVILLE METHODIST CHURCH

Schoolfield, R. B.: Father of E. L. Schoolfield, member of present Board of Stewards. Son of W. A. Schoolfield.

Schoolfield, W. A.: Father of R. B. Schoolfield and grandfather of E. L. and Miss Evah Schoolfield.

Stephens, Mark: Father of J. A. Stephens who was for a long time a member of the Board of Stewards; grandfather of M. B. Stephens, member of present Board of Stewards: grandfather of Mrs. Inez Stephens Rodgers, church organist, and of Miss Miriam R. Stephens, Church Treasurer.

Stephens, William: Grandfather of Sam S. Stephens, member of present Board of Stewards.

Swafford, I. E.: Grandfather of Mrs. Virginia Farmer and Mrs. Catherine Colvard.

Swafford, S. W.: Member of Board of Stewards for several years; has passed this position to his son, Frank.

Swafford, Samuel, Sr.: Grandfather of S. W. Swafford, R. Swafford, Mrs. O. T. Ault, Mrs. Claude Runion, and the great grandfather of Miss Martha Jane Swafford, Sunday School Treasurer, and of Frank Swafford.

Numerous improvements have been made within the past few years. A new parsonage was completed in 1949. Dr. C. L. Ferguson, Mrs. Blanche Ferguson Tollett, and M. Bates Stephens composed the executive building committee. This parsonage was dedicated July 22, 1951.

A new Baldwin electronic organ was purchased in 1950. It also was dedicated on July 22, 1951, at the homecoming services. Individuals and Sunday School Classes and the Woman's Society of Christian Service have painted rooms in the church, provided curtains, carpeted the auditorium, and made other repairs. Mr. and Mrs. T. A. Pope presented the church with the sanding of the auditorium floor. There is an upstairs room that receives loving touches of beautification from Mrs. Pope as it was in this room she taught the Young Ladies Class for many, many years. This task was taken over at the death of her mother-in-law, Mrs. W. R. Pope, who had previously taught this class and who is still remembered as a devout and firm Christian. Mrs. T. A. Pope, who was Gertrude Ault before marriage, is past president of the Woman's Society of Christian Service and of the former Missionary Society, having served fourteen years or more in that capacity. The Sunday School class of Mrs. Blanche F. Tollett, current president of the Woman's Society of Christian Service, has recently presented a silver baptismal bowl for use of the church.

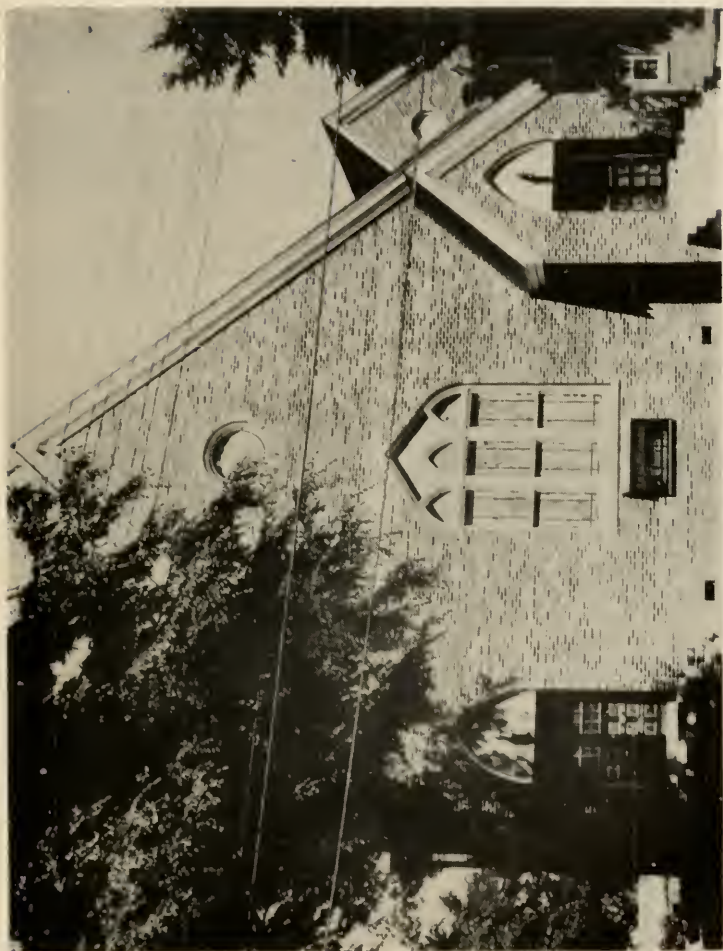
For many years Mrs. M. B. (Mary Ross Loyd) Stephens has been choir director. B. L. Chastain, who became pastor in October, 1950, reinstated prayer meeting on Wednesday night. For many of us, prayer meeting belonged to the dim and distant childhood, with recollections of those who mostly have gone on beyond; Mrs. Jennie Ross with her lantern, Mrs. Will S. Loyd, Mr. and Mrs. W. A. Brown, Mr. and Mrs. Luther Brown, Mrs. J. A. Stephens (mother of Miss Miriam Stephens), and many others.

PASTORS WHO HAVE SERVED THE PIKEVILLE METHODIST CHURCH

1833	W. Bower	1870	E. H. Bogle
1834	George Eakin	1871	W. L. Turner
1835	Christopher Stump	1872	J. K. Stradly and Stephen T. McPherson
1836	W. Hicks		
1837	H. W. Baltch	1873	James J. Only and James I. Cash
1838	T. K. Harmon		
1839	J. C. Derrick	1874	James I. Cash and J. R. Hickson
1840	Amos B. Broils		
1841	G. Baker and A. C. Mitchell served Jasper and Pikeville	1875	J. H. Parrott
1842	George W. Alexander and Jackson Burnett served Jasper and Pikeville	1876-77	J. R. Stewart
		1878	J. R. Stewart and D. H. Carr
1843	S. A. Miller	1879	D. H. Carr
1844	J. M. Kelly	1880-81	J. R. Stewart
1845	William Roberson	1882	W. H. Horton
1846	Alfred M. Goodykoontz	1883	L. K. Haynes
1847	J. S. Edwards	1884-85	S. T. McPherson
1848	M. C. Robertson	1886	J. R. Cunningham
1849	J. A. Ragon	1887-88	T. C. Shuler
1850	William W. Witcher	1889	Eugene Blake
1851	J. H. S. Huffager	1890-93	F. Alexander
1852	John Boring	1894	W. R. Snyder
1853	Benjamin F. White	1895-96	S. H. Hall
1854	O. B. Callahan	1897	A. D. Stewart
1855	Franklin Richardson	1898-99	C. E. Bower
1856	George W. Penly	1900-01	J. I. Cash
1857	Joseph R. Burchfield	1902-03	J. A. Greening
1858	J. W. Williamson	1904-06	J. M. Crowe
1859	William H. Rogers	1907-08	Walter Hodge
1860	to be supplied	1909-10	William D. Dew
1861	G. W. Callahan	1911-12	J. H. Summitt
1862	Mitchell P. Swaim	1913	J. L. James and J. H. Summitt
1863	to be supplied		
1864	no report	1914-15	Frank K. Suddeth
1865	L. M. Renfro	1916-17	J. M. Walker
1866	W. W. Pyott	1918-21	J. F. Barnett
1867	William W. Pyott	1922-24	G. M. Moreland
1868	L. L. H. Carlock	1925	S. A. McCanless
1869	L. C. Delashmit	1926-29	M. C. Weikel
		1930-31	S. L. Browning

1932-33	S. O. Frye	1945-47	J. A. Shugart
1934-40	C. R. Jones	1948-49	T. H. Roach
1941-43	D. W. Jenkins	1950-54	B. L. Chastain
1944	W. Stanley Humble	1955	Wallace E. Newman

Much of the material and the picture for this sketch were furnished by:
Miss Miriam R. Stephens, Pikeville, Tennessee



First Methodist Church, Dayton, Rhea County, Tennessee

19. DAYTON FIRST CHURCH, RHEA COUNTY, TENNESSEE

At Smith's Crossroads, now Dayton, the first Methodist Church was built on Sawyer's Hill at what is now known as French's Cemetery. The deed reads, "This Indenture made and entered into this thirty-first day of August in the year of our Lord one thousand eight hundred and thirty three between Richard Waterhouse acting executor of the estate of Richard G. Waterhouse, deceased of the one part and John Whaley, John Day, John Jack, James Stewart, and William McDonald for the use and benefit of the Methodist Episcopal Church of the other part—" The "parcel" of land was five acres lying along Richland Creek, and the amount paid was twenty-five dollars. The witnesses to the deed were Robert H. Hodsden and R. M. Hooke. The deed was recorded by James Berry, Clerk of Rhea County on September 22, 1834. Jesse Thompson was the register.⁽¹⁾

In 1850 the trustees appointed by the M. E. Church South, and the trustees appointed by the Eastern Star Division Sons of Temperance bought together four acres of land for the purpose of building a two-story house. The lower room was planned to be used by the church and the upper room was to be for the use of the Lodge. The deed bears the date of June 29, 1850. It was sold by Lewis Morgan, Sr., to the Trustees of the M. E. Church, South:

Joab Foust
Francis O. Kelly
Lewis Morgan, Jr.
Bryant R. McDonald

John Jewell
James B. Allison
Benjamin Suddeth

Trustees Eastern Star Division No. 270 Sons of Temperance:

Joab Foust
Rowland F. McDonald
Elihu McKima

Abraham Bryson
William B. Johnson

This building was later sold to the Methodist Episcopal Church and it is now known as Vine Grove.⁽²⁾ Trustees: M. E. Church, South, were W. G. Allen, J. W. Williamson, and John H. Rogers. Trustees for the Grand Division Sons of Temperance East Tennessee, were

(1) Rhea County Court House, Dayton, Tennessee, Book F, p. 178.

(2) Original transfer, Calvin Morgan and Elias H. Morgan.
Rhea County Court House, Book 1, p. 36, July 1, 1850.
Rhea County Court House, Washington, Book P, p. 429.

William Morgan and T. K. Green. The price paid was \$100. The deed was dated December 1, 1885.

About 1865 the membership of this Methodist Church, South, was moved to the old academy which was located between the South Dayton Depot and the old Company Store building. During the time that services were being held there, a District Conference convened there, presided over by Bishop Kavanaugh in company with Dr. A. L. P. Green of Nashville. After conference, they remained to conduct a revival, which resulted in many conversions and additions to the church.

On August 17, 1871, the following trustees of the Methodist Episcopal Church

N. Keith

A. W. Moore

J. W. Williamson

J. McDonald

N. G. Moore

bought one half acre of land from J. J. Abel for one hundred dollars. This land is described as lying between Smith Cross Roads and Richland Creek. (It is written Smith X Roads.) The boundary description states that the land commences at a rock near Foust's Spring Branch and ends at a white oak about ten feet from the same branch. In concluding the deed Mr. Abel states, "I also donate the said 10 feet along the edge of the branch, except the use of the water." W. S. Rector was the sole witness.⁽¹⁾

On the new location a church was built, which was used until a larger church was erected. This is thought to have been in the eighties. During the pastorate of J. H. Parrott who served the church from 1885 to 1889, two buildings were built. The first burned. In less than a year another was built. Dr. David Sullins dedicated both within the same year. This last church was then made a station. This building has now undergone extensive improvements. The church today is known as the First Methodist Church of Dayton.

Pastors known to have served the church:

(1) Rhea County Court House, Washington, Book 2, p. 30, October 15, 1872. Now found, Book K, p. 439.

1854-58	Sewell Phillips	1902-05	Frank Y. Jackson
1870	J. H. Keith (local preacher)	1906-07	H. S. Booth
	He later joined Holston	1908-09	Charles O. Shugart
	Conference.	1910	James A. Lyons
----	G. W. Renfro	1911-13	W. S. Hendricks
----	----- Jordan	1914-17	J. F. Barnett
1883-84	J. H. Weaver (then on	1918	O. C. Wright
	Washington Circuit in	1919-21	L. M. Cartwright
	Sequatchie District)	1922-23	R. C. Camper
1885-88	J. H. Parrott	1924-27	C. R. Jones
1889	S. H. Hilliard	1928-30	N. R. Cartwright
1890	L. L. H. Carlock	1931-34	C. L. Cox
1891-92	W. S. Neighbors	1935-36	J. F. Benton
1893	J. I. Cash	1937-39	E. H. Cassidy
1894	Frank Alexander	1940	Frank Y. Jackson
1895-96	A. N. Jackson	1941-43	Z. B. Randall
1897	G. W. Jackson	1943-45	J. Floyd Gilbert
1898-99	W. L. Patton	1946-50	Curtis L. Wagner
1900	B. C. Horton	1951-55	James A. Smalling
1901	D. S. Hearon	1956	R. Paul Smith

Present (1955) Trustees

Dr. J. J. Rodgers	W. B. Follis	Dr. G. V. Taylor, Sr.
H. S. Broyles	C. P. Swafford	R. W. Johnson
William Robinson	C. P. Sawyers	Fred Robinson

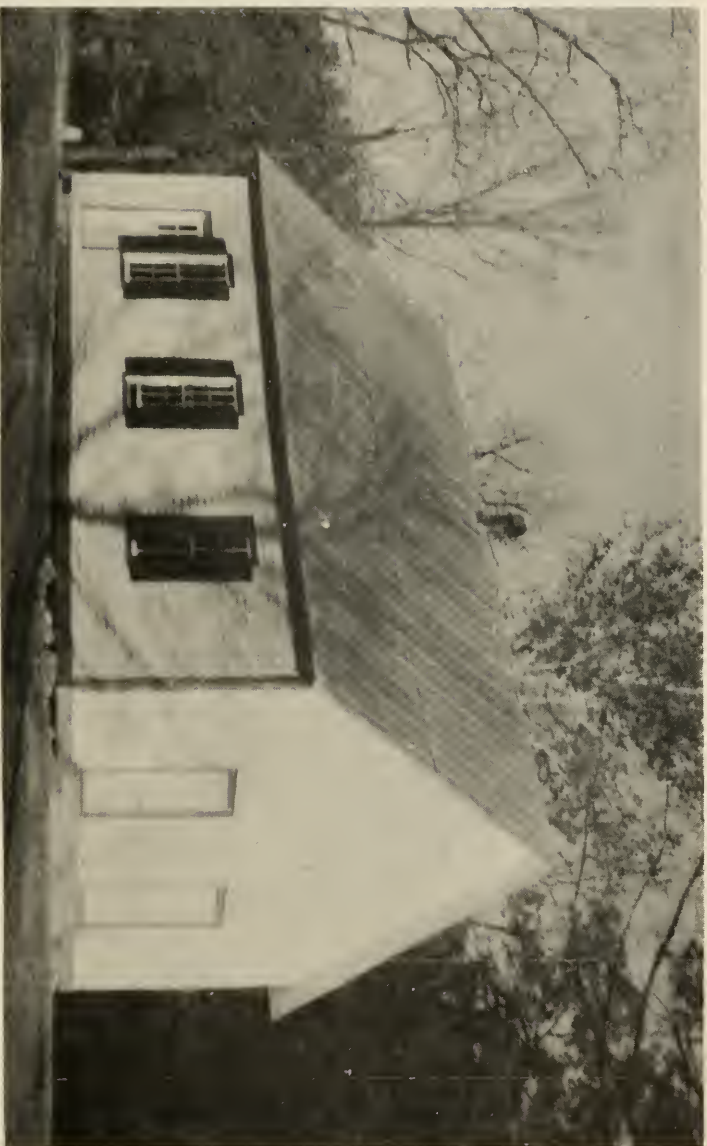
Present (1955) Board of Stewards

Dr. J. J. Rodgers,	F. H. Abel	Charlie Morgan
Chairman	Widney Brown	Ernest Forsten
Jesse Clark	F. R. Rogers	Alvin Pitts
W. J. Longly	Carl Denton	L. A. Morgan
Ben Purser	Jack Frazier	Ed Pierce
George Barnard	Leon Young	Bill Nash
Lee Taylor	Dr. G. V. Taylor, Jr.	Hubert Broyles
E. L. Tipps	Dr. Archie Morgan, Jr.	William Robinson
Kenneth Morgan		

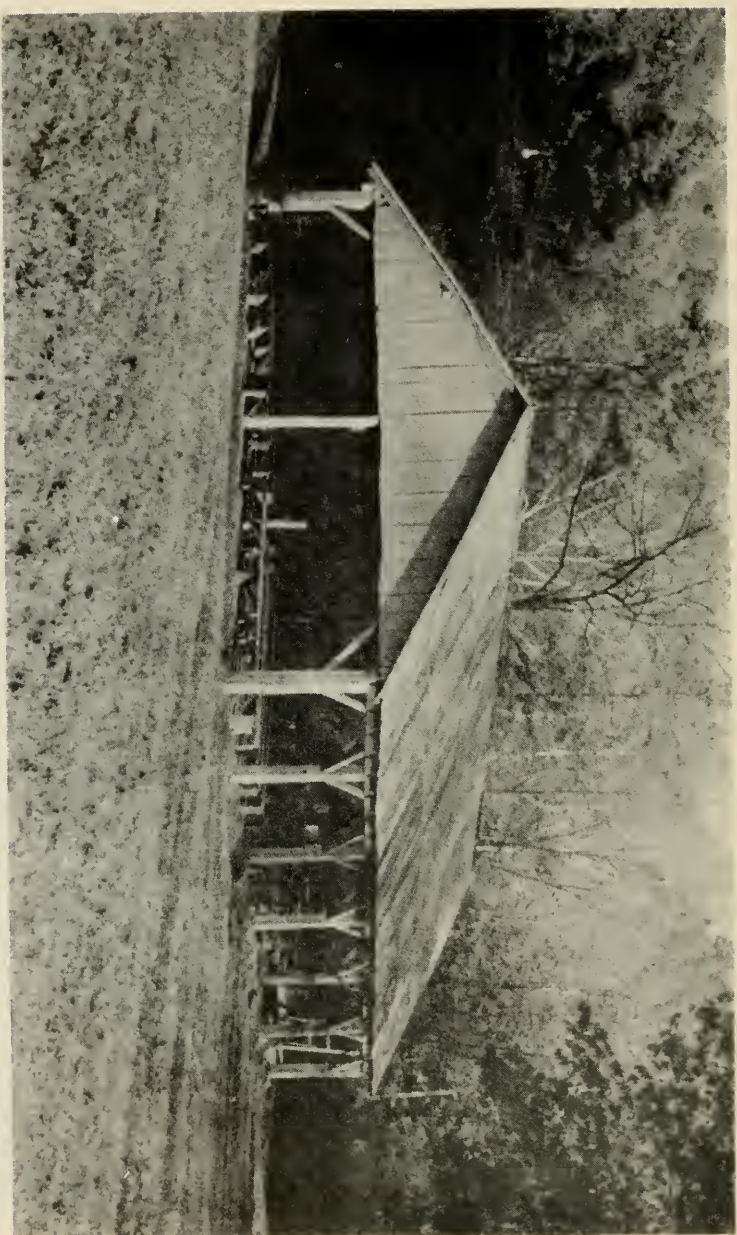
Church School Superintendent-----	Ben Purser
Lay Leader-----	E. L. Tipps
Secretary and Treasurer, Church School-----	Hubert Broyles
Secretary of Official Board-----	William Nash
Church Treasurer-----	Mrs. Hubert Broyles
President Woman's Society Christian Service-----	Mrs. Hubert Broyles
President Methodist Youth Fellowship-----	Betty Ann Hall
Choir Director-----	Mrs. Ben Purser
Organist-----	Mrs. Carrie Swafford

Material furnished by: Miss Delta Johnson, Dayton, Tennessee.

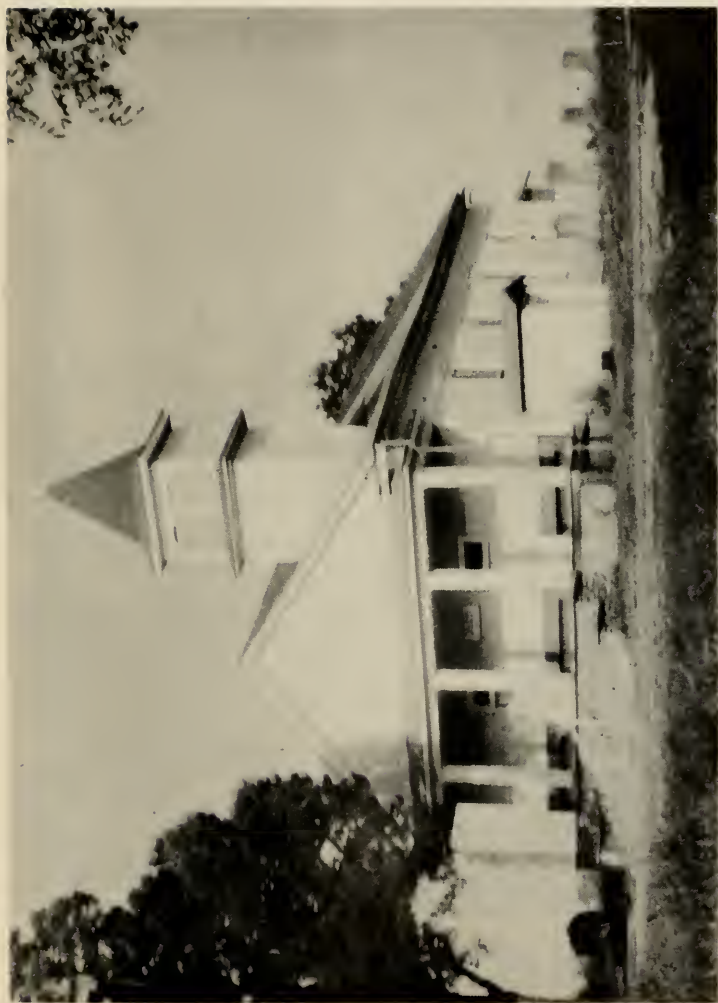
Miss Johnson quoted in part, Mr. John R. Abel.



Spring Creek Methodist Church, McMinn County, Tennessee



Shed—at Spring Creek for Camp Meetings—built about 1885



Calhoun Methodist Church, Calhoun, Tennessee



Charleston Methodist Church, Charleston, Tennessee

21., 22., 23. SPRING CREEK AND CALHOUN, McMINN COUNTY, AND CHARLESTON, BRADLEY COUNTY, TENNESSEE

McMinn and Bradley Counties are separated by the Hiwassee River. Charleston in Bradley and Calhoun in McMinn are situated on the extreme borders of their respective counties facing one another across the river. Then five miles west of Calhoun lies Spring Creek. McMinn County was established in 1819. Methodists, we are assured, by Mr. W. R. Walker of Calhoun, Tennessee, were already in the county. In 1820 the Hiwassee District was organized under the Tennessee Conference. The Calhoun and Spring Creek Methodist Churches were on the Hiwassee Circuit at that time.

By 1828 the Spring Creek Church had become very strong and the name of the circuit was changed to the Spring Creek Circuit. Decatur (farther to the north) also became strong, so in 1837 the circuit name was changed to Decatur Circuit. This name continued until 1859. Then the circuit was divided. Spring Creek was given to the Riceville Circuit and Calhoun was placed in the Charleston Circuit. More recently the Riceville Circuit has been absorbed by the Sweetwater District and Calhoun is now in the Cleveland District. So the years have brought their changes, and we are indebted to Mr. Walker for helping us trace the identity of these charges; they would otherwise have been lost in the conference reports.

The courthouse at Athens, the county seat of McMinn County, burned after the Civil War but according to Mr. Walker, the land for the Calhoun Church was given by Mr. James Stanfield, and the first church was erected on it in 1820. This building was destroyed during the Civil War. The present building was constructed soon after the war. Since that time it has been remodeled but not to the extent that the outside appearance has been greatly changed. Among the first families who were members of the church were the Martin, Hays, and Stanfield families.

Pastors who have served these churches through the years:

- Knoxville District — Tennessee Conference
 Hiwassee Circuit — Calhoun and Spring Creek
 1821 Thomas Paine
 1822 James Witten
 1823 J. B. Wynns, J. Y. Crawford, T. Smith
 1824 James Cumming, Felix Parker
 1825 William T. Senter
 1826 Josiah R. Smith, Moses E. Kerr
 1827 John Kelley, Jacob L. Straley⁽¹⁾
 1828 E. (R.?) Pierson, John Grant
- Washington District — Holston Conference
 Spring Creek Circuit — Calhoun and Spring Creek
 1829 Jacob M'Daniel
 1830 Daniel Carter
- Athens District
 Spring Creek Circuit — Calhoun and Spring Creek
 1831 Joseph Haskew, R. M. Stevens
 1832 Joseph Haskew, Russell B. Rogers
 1833 R. M'Enally, H. Cumming (supply)
 1834 R. M. Stevens, M. C. Hawk
 1835 George Ekin, William Hicks
 1836 H. Ingram
- Washington District
 Spring Creek Circuit — Calhoun and Spring Creek
 1837 Jacob M'Daniel
- Athens District
 Decatur Circuit — Calhoun and Spring Creek
 1838 F. Fanning⁽²⁾
 no record until 1844
 1844 J. W. Thompson
 1847 L. Wilson
 1848 A. F. Shannon
 1849 L. W. Crouch
 1850 Riley A. Giddings
 1851 to be supplied
 1852 Elkanah W. King
 1853 Patrick Reed
 1855 Riley A. Giddings
 1856 W. E. Muncy
 1858 G. W. Renfro
 1859 Larkin W. Crouch, Albert Hayden

After 1860 Calhoun was placed on the Charleston Circuit and Spring Creek was included in the Riceville Circuit. However, the name of Riceville does not appear in the Minutes until 1868. Pastors which have served Spring Creek:

1868	W. W. Neal, L. W. Crouch	1877	Walter H. Stevens
1869	J. T. Smith, L. W. Crouch	1878	G. W. Jackson
1870	James T. Smith	1879	D. McCracken
1871-74	W. D. Mountcastle	1880	J. A. Bilderback
1871-72	L. W. Crouch	1881	S. L. Richardson
1875	J. W. Robertson	1882	S. V. Bates
1876	S. T. McPherson	1883	B. O. Davis

(1) Mr. Walker says this is STANLEY. The Conference report spells it STRALEY.

(2) Mr. Walker gives F. M. Fleming.

1884	G. W. Renfro	1887	William Witcher
1885	E. G. McKenzie	1888-89	A. H. Tow
1886	J. E. Bruce		

It was during the ministry of Rev. Tow that the Spring Creek Church burned. Mr. Walker of Calhoun, Miss Lula King of Cleveland and Mr. James Bacon of Spring Creek Community all agree that it was 1888 or 1889. Mr. Bacon states that it was 1888 and that the present church was erected in 1889.

Mr. Bacon tells us that the first building was built of logs with a fireplace for burning wood. The first camps were built with the shed. These were burned at the time of the Civil War. Four acres of ground were included in all the property. The cemetery is not right at the church, but is some distance from it. About 1894 the second camps were built. These were used for a long period of years and were later torn down; however, the shed still stands. The shed dates back to the 1889 building. Mr. Bacon says in reminiscing, "I have seen these grounds overflowing with people, horses, buggies, and ox wagons. Sometimes when the night was dark, pine torches would be lit. On Sundays great basket dinners would be spread under these oaks. The great preachers of Holston have preached here, and sinners have been convicted and converted here. Among the ministers were Frank Y. Jackson, David Sullins and George R. Stuart. Besides the presiding elders there would be three to six preachers at a time in attendance. The preachers would sleep in the church and preach in the shed and eat at the camps. Prayer services would be held out in the grove. I remember that Frank Y. Jackson always took the teen-age boys to the grove. Two of the best remembered preachers are J. V. Walker and Thomas Elkin, these and Mrs. Sam Workman who was superintendent for many years."

Some of the pastors who served later at Spring Creek were these:

1891	F. F. Threadgill		Chattanooga District
1892-93	J. C. Bays	1910	S. S. Boyer
1894	G. M. F. Hampton	1911	J. M. Moser
1895	J. H. Hash	1912-13	Charles T. Gray
1896	R. T. Webb	1914	S. P. Douglas
1897	J. B. Peery	1915-16	James Harvey Witt
1898	Hugh S. Johnson	1917-18	H. E. Bradshaw
1899	Lilburn H. Little	1919	W. J. Cannon
1900	J. E. Swecker	1920-21	William Lassiter Tate
1901	J. H. Summit	1922	Richard Lee Parks
1902	J. E. Swecker	1924	David Bishop Baker
1903-05	W. W. Pyott	1925-26	J. W. Christian
1906	S. S. Boyer	1927-29	J. N. Smith

1930 W. R. Carbaugh
 1932-34 W. I. Farmer
 1936 C. L. Wagner

1937 E. R. Allison
 1938-39 C. M. Turner

Mr. Bacon has the "Class Book" formerly used. The first meeting recorded is of the date November 13, 1845. The book is bound with pages from the "Christian Advocate Journal, New York," bearing the date of October 18, 1839. It was recorded that the preachers for the year 1845-46 were: James Atkins, P. E. (obviously presiding elder) and D. B. Carter, T. E., and I. W. Miller, T. P. The T. E. and T. P. may mean some other kind of elder and preacher. Those members enrolled that November day in 1845 were listed according to the "state of life" (married or single) and "state of grace." The members recorded were as follows:

November 13, 1845, these were on roll:

Levan L. Ball	Sophrona Sargent	Julia Kinchelow
Martha Ball	Mary Ledbetter	Perlina Kinchelow
Maranda A. H. Ball	Parallee Gregory	Abraham Walker
Rachael Walker	John Woods	Mahalee Walker
William Walker	Jamima Woods	Henniger Ball
Joseph Walker	Nancy Cibble	Mary Sivils
John Cibble	Lucinda Ervin	William M. Smarte
James Ervin, Sen.	Hulda Ball	James M. Morgan
Mary Ervin	Elizabeth Brock	Emma Woods
William Ervin	George Colvin	Elizabeth Guffy
Elizabeth Ervin	(Colville?)	Joseph Magabb
Jane Ervin	Catherine Colville	Carline Stanfield
Catherine Ervin	Sarah Colville	Robert Brinkley
William Cibble	Elizabeth Richards	Lydia Parmer
Samuel Walker	William Blair	Isabella Parmer
Elizabeth Walker	Lucinda Blair	Catherine Sargent
Thomas Sargent, Sen.	Elizabeth Morgan, Sen.	Thomas Sargent, Jun.
Susan Sargent, Sen.	Elizabeth Morgan, Jun.	Lydia Cibble
Rebecca Sargent	Almira Kinchelow	Rebecca Brinkley
Susan Sargent, Jun.		

For a time the Hiwassee River was the dividing line between the white and the red men. The frontiersmen were ready to cross over and not many years after the Calhoun and Spring Creek Churches were founded, that time came.

Mrs. Carrie Bates Hambright tells us that her father, the Rev. S. V. Bates, in writing of his mother, Mary Bates, said, "She, along with other charter members, was there at her post when the fathers laid the foundation of Methodism in the land of the Red Man." Rev. William Bates and Mary were married in 1825, and Mrs. Ham-

bright thinks that the old Charleston church was built about that time. It stood on the spot where the church stands today. Just what the material was for this first church is not certain. Mrs. Hambright thinks that the first church was the old brick church. During the Civil War the Federal soldiers took over the building. Later the U. S. Government made a small payment for the damage to the building. In later years the building cracked overhead, and it was held together by an iron rod across the building.

The names on the memorial window to the right of the pulpit were charter members. They were

Upper Sash	Lower Sash was destroyed
William and Mary Bates	The names remembered are
William and Mary Britton	Brazelton
William and Milla McCarty	Patsy Aiken
	Charity Newman

Not too many years ago there were five members of the Sunday School, who started in the old brick Charleston church. They were John Newman, Bascum and Edgar Edwards, Mary Kate Bates, and Mrs. Carrie Bates Hambright. Mary McCarty Moore did not go to Sunday School, but she was always in her pew for the service on the second Sunday.

The Edwards family had moved into the community and were regular attendants. Mrs. Dora Edwards Hayes on her last visit from the west said there was never a question as to their going to Sunday School. Their father loaded them into the hack and they went. She and Miss Ruth Aiken of Cleveland were converts of the Charleston Methodist Church.

Mrs. Hambright, telling of her own family said, "One Sabbath morning for some unknown cause, my father did not get his little crowd off to Sunday School. The horses broke out of the lot, galloped down the river road to the Methodist Church and hung their heads over the hitching post until Sunday School was over. Then they galloped back up the river road home."

By 1887 the congregation felt the need for a new church building. Mrs. Hambright says that her father solicited the money to build the church, and in that connection she quotes from a letter from Mr. Aiken: "Went by to see you but missed you. In looking over the

subscription list I find your mother headed the list as my mother had done for the old brick. My mother went to glory from the old brick church."

For some years Mr. John Webb was Sunday School superintendent in the old church, and he may have been in the early years of the present church. When the brick church was torn down, Sunday School was held in the old school building across the street. Never in the history of the church, has the congregation failed to have Sunday School, except once or twice for high water.

Mr. William T. Bryant (grandfather of the Bryants in the church today) burned the brick for the foundation of the present church, and donated it as his part. His son, Mr. Tim Bryant, hauled the brick. The building committee was John Webb, William M. Bryant, and S. V. Bates.

The church was dedicated in the summer of 1887 or 1888. The dedicatory sermon was preached by Dr. David Sullins. His text was from the seventh chapter of Matthew, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

It was a big day for Methodism, a large congregation, people from all the surrounding community and dinner on the grounds.

Soon the church lost the Carters, Webbs, Aikens, and William M. Bryants. Charleston's loss was the gain of Broad Street, Cleveland. James S. Varnell, a doctor, came to Charleston early in 1900. He served on the Board of Stewards and as Sunday School superintendent until his death in 1901 or 1902.

About 1910 the Sunday School was again without a superintendent, and during those times Mrs. Rebecca Edwards was the mainstay. She served as superintendent, teacher, steward, and janitor. She also wore out a lot of shoe leather trying to collect money for the preacher. She was the mother of the Woman's Missionary Society (later called the Woman's Society of Christian Service). When Mr. Noah Wilson moved his membership to Charleston from Henegar's, Mrs. Hambright remarked that women would not have to serve any more as superintendent, and they didn't.

One convert from the Charleston Church went into the ministry—Roe Haney. Mrs. Hambright further reminisces: "I can close my eyes and see Mildred Myers' Uncle Dan Newman shouting all over the church. Another mental picture is that of the Varnells driving up Methodist Hill each Sunday with a little boy. Before Mr. Varnell went home to heaven, he had put an extra stool in the buggy and was bringing in four little boys.

Members today who are lineal descendents of the charter members are:

William and Mary Britton
Mrs. Dan Bolen — Tom Wilson
(4th generation)
Mary Louise Bolen (5th)
Tommy and Eileen Wilson (5th)
William and Milla McCarty
Mrs. Sallie B. Wilson (4th)
Hattie and Timmie Bryant (4th)
Robert Wilson (5th)
Edward Wilson (5th)
Emma Wilson Cate (5th)
Elizabeth Ann Cate (6th)
Roberta Cate (6th)
William and Mary Bates
Mrs. Mary McCarty Moore (3rd)

Mrs. Artie Foster (4th)
Mrs. Carrie Bates Hambright (3rd)
Mrs. Mary McCarty Moore has spent
her entire Christian life in one
church and probably has longer
years of service than any other
member.

Charity Newman
Mildred Myers (5th)
Kenneth and Ronald Myers (6th)
Patsy Aiken
Dorothy Dillard (4th)
Mary Varnell Baker (6th)
Helen Varnell (6th)
daughters of Henry Varnell

After Calhoun and Charleston were served by the same pastor, Spring Creek, as has been pointed out, was included in the Riceville Circuit. Just what circuit Charleston was on at first is not made certain now. The first Conference Minutes which assign a pastor to Charleston are those for 1850. Beginning with the report for 1867 Calhoun and Charleston cast their fortunes together.

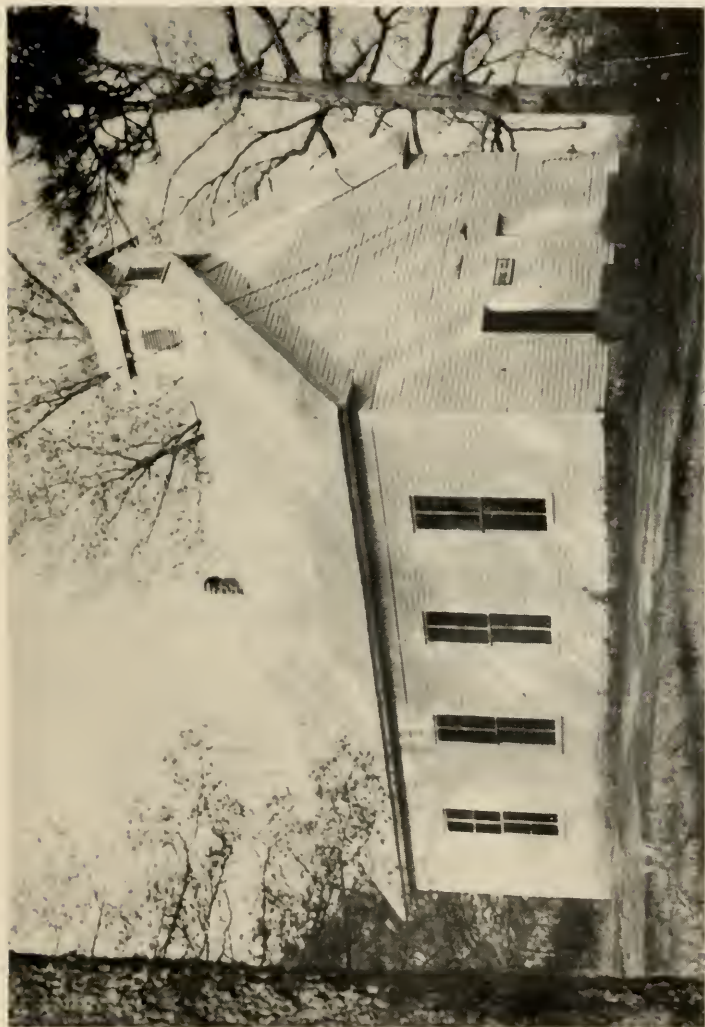
Charleston Pastors 1850 to 1866

1850	Alexander F. Fox	1858	no assignment
1851	R. A. Giddings	1859	Moses Seaton
1852	Robert H. Guthrie	1860	James A. Wiggins
1853	to be supplied	1861	H. B. Swisher
1854	W. H. Keene	1862	Robert G. Blackburn
1855	Jesse A. Hyden,	1863	William P. Doane
	Rufus K. Scruggs	1864	no assignment
1856	B. W. S. Bishop	1865	J. G. Swisher
	L. W. Crouch, Sup.	1866	Jacob R. Payne
1857	Riley A. Giddings		

Charleston and Calhoun Pastors 1867 to 1955

1867	D. D. Moore	1873-76	Kennerly C. Atkins
1868	J. L. M. French	1877	T. P. Handy
1869	L. K. Haynes	1878	K. C. Atkins
1870	D. H. Atkins	1879-80	T. F. Glenn
1871	J. H. Parrott	1881	D. H. Dickey
1872	W. C. Carden	1882	John W. Carnes

1883	M. P. Swaim	1926	B. C. Wilson
1884-85	S. S. Catron	1927	J. A. Early
1886	S. T. McPherson	1928-29	S. A. McCanless
1887-88	C. M. Campbell	1930-31	M. R. Chambers
1889-90	W. R. Snider	1932-35	W. H. Walker
1891-92	E. H. Bogle	1936-37	F. B. Wyatt
1893-95	J. W. Browning	1938-40	A. N. Williams
1896-97	W. D. Akers	1941	J. F. Barnett
1898-99	J. F. Wampler	1942	-----
1900-01	L. H. Little	1943-44	E. C. Berwanger
1902-03	I. N. Munsey	1945-47	Paul Smith
1904-06	J. C. Bays	1948	-----
1907-10	H. Clemens	1949	Bishop L. Chastain
1911	S. S. Boyer	1950-53	D. M. Wagner
1912	S. P. Douglas	1954	Paul A. Barker
1913-16	Allen J. Thomas	1955	CALHOUN—
1917	G. W. Summers		Charles M. Bryan
1918	L. M. Cartwright		Charleston—
1919	J. L. Griffitts		W. E. O. Robeson
1920	H. G. Holdway	1956	Calhoun—
1921	-----		Charles M. Bryan
1922-23	A. S. Ulm		Charleston—
1924-25	C. N. Kennedy		W. N. Parker



Henegar's Chapel, Bradley County, Tennessee

24. HENEGAR'S CHAPEL

BRADLEY COUNTY, TENNESSEE

Mouse Creek Valley is a peaceful bit of Bradley County. About ten miles from Cleveland and seven miles to the left of Lee Highway going north, Henegar's Chapel stands on a wooded hill beside Mouse Creek Road, not far from the creek.

The church register⁽¹⁾ shows that Mary E. McCarty was the twenty-first member to join the church, and the date was 1843. William Walker was the first member, but the year is not given. Early names on the roll were:

William and Polly Walker	Isa A. McCarty
Robert A. Farmer	Thomas McCarty
Joseph McSpadden	Olivia and Nancy Jane McCarty
Elizabeth McSpadden	Hamilton Lorenzo Alexander
Moses M. McSpadden	Amanda Alexander
Mary E. McSpadden	Rhoda Richards
William and Milly McCarty	Timothy F. McCarty
Jane McClelen	Cynthia Bates

The deed for the church property is dated August 26, 1847. It was witnessed September 21, 1847, and recorded at the Bradley County Courthouse September 27, 1847, in Book H, pages 78 and 79. It reads:

Joseph McSpadden of Bradley County to William Walker, William McCarty, and Hamilton S. Alexander $1\frac{3}{4}$ acres more or less for the church and graveyard for the Methodist Episcopal Church, South. The clerk was J. H. Robertson and W. W. Neal and Moses M. McSpadden were the witnesses.

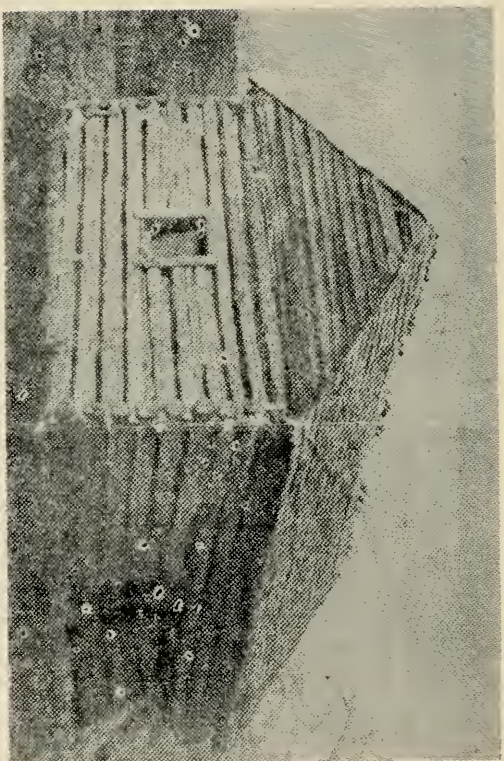
Mrs. Hale tells us that the first building was made of logs. It was torn down to give way to the present frame church, which was dedicated on the third Sunday in May of 1887. Mrs. H. F. Chambers, who lives on the Mouse Creek Road, says that the building was started just after her house was built, and that her mother cooked for the carpenter who built both the house and the church.

The present trustees are

Mrs. Homer Chambers T. A. Guthrie Milton G. Hale

(1) All records examined (including deed) are in the possession of Mrs. Blanche C. Hale, Rt. 2, Cleveland. Seen April 24, 1955.

Henegar's is on the Unity Circuit with Rev. Roy Robinson the pastor. The church roll numbers twenty, and there are twenty-five on the Sunday School roll. The graveyard with its weathered stones sleeps beside the white church on the hill, while Mouse Creek flows through the valley toward the sea.

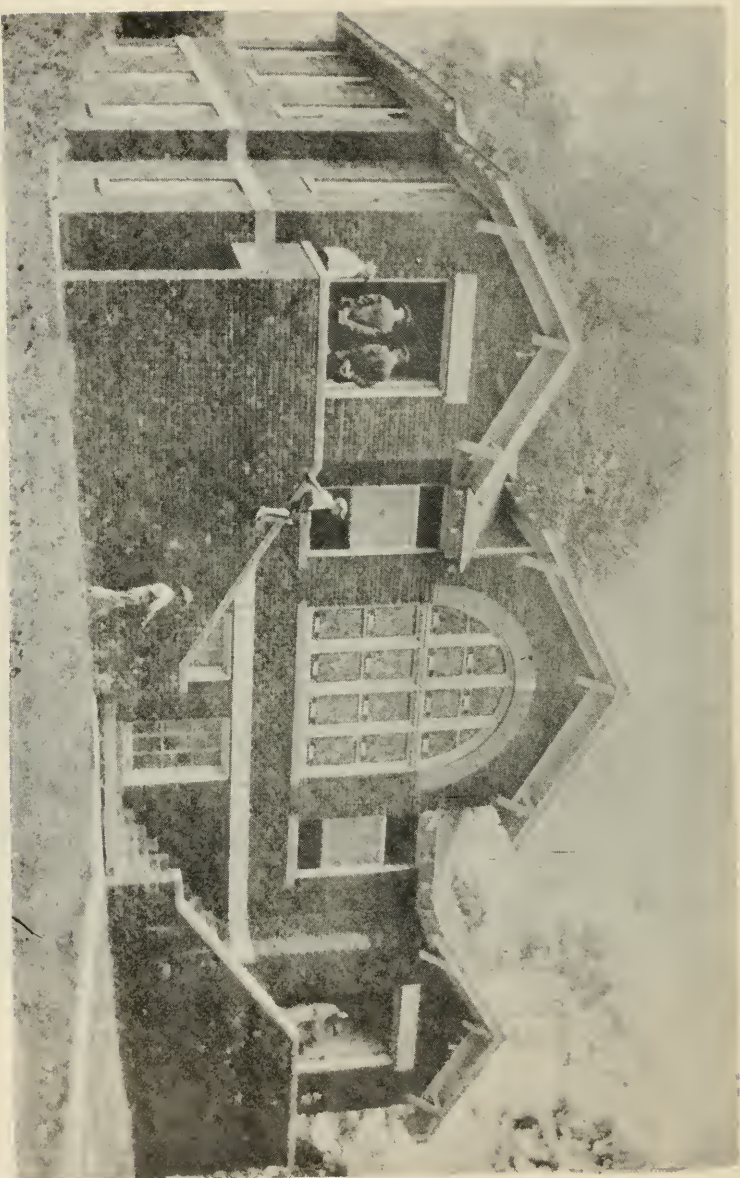


Log house on the Peter Bryan farm at Tasso, Bradley County, Tennessee, where the Methodists had meetings during 1866, 1867 and 1868.

From picture in Sweetwater District News, Vol. 1, No. 1, March, 1933. pp. 1 and 4.



Tasso Methodist Church, 1869, Bradley County, Tennessee
Col. T. LeRoy Bates Courtesy: Miss Mary Lea Byrd



Present Tasso Methodist Church, Bradley County, Tennessee
Picture taken day of dedication 1923. Courtesy: Miss Mary Lea Byrd



Pulpit from Tasso Methodist Church thought to have been used in old Mt. Nebo Church.

25. TASSO (CHATATA)

BRADLEY COUNTY, TENNESSEE

The site of the first Methodist Church in Bradley County is where the old McCaslin graveyard is now located, one and a half miles east of the present village of Tasso, toward Big Chatata Creek.

Rev. John B. M'Ferrin tells of traveling up an Indian trail from Big Chatata Valley to Little Chatata Valley when he came to McCaslin's spring. Mr. McCaslin was at the spring getting a bucket of water, when Rev. M'Ferrin rode up and asked for a drink. He introduced himself as a Methodist missionary, and he said that he would like to hold a meeting in that place. Mr. McCaslin told him that he was living in a covered wagon and could not entertain him, but he directed him to the Widow McMillin (Mr. Joe R. Byrd's and Miss Mary Lea Byrd's great grandmother), who gladly received the missionary into her home. The next morning Mrs. McMillin sent her two sons, Joe and Bill, to notify the neighbors of the visiting missionary. One went to Mr. Thomas Eldridge, father of Mr. Jeff Eldridge, and the other went to Mr. Bates. Before nightfall they had erected a brush arbor and were ready to begin the meeting, which lasted three weeks. Rev. M'Ferrin said that he received from Mrs. McMillin a new homemade suit of clothes and two pairs of wool socks for holding the meeting.

The camp ground at McCaslin's was used in summer for a number of years until the camp ground was built on Mr. Eldridge's place, where it remained until the Civil War. Mt. Nebo was built soon after Eldridge's camp ground. It stood just opposite the Young Kibbler farm.

In the basement of the present Tasso Church, there is an old pulpit⁽¹⁾ which is said to have been used in the Mt. Nebo Church.⁽²⁾ Services as well as school, were held at Mt. Nebo in the winter. When the weather was suitable, meetings were held at Eldridge's Camp Ground. The dates for these camp grounds and Mt. Nebo are difficult to establish. It is possible they were before 1830.

Later development of the Methodist Church was the building of the Chatata Church and school combined. The school was called

(1) See picture p. 235.

(2) Rev. E. D. Worley, Sweetwater District News, Vol. 1, p. 4, March, 1933.

Chatata (pronounced with the first two *a*'s long like the *a* in *ate*, and the last *a* short, almost like the short *i* in *it*, with the accent on the first syllable) Seminary. Students came from adjoining counties and other states. When the school term closed, people came from everywhere to hear their children examined. The examinations lasted three days and ended with a final exhibition in which Burl Guin and his string band took a notable part.⁽¹⁾ The Chatata Church and Seminary were located opposite the Young Kibbler Spring midway between Big and Little Chatata Valleys, named from the Chatata Creeks and so called by the Indians, meaning "clear water."

The settlement held the name Chatata until sometime later when the railroad authorities, because of so many *c*'s on the line—Calhoun, Charleston, Chatata, Cleveland, Chattanooga—changed the name Chatata to Tasso.

Miss Mary Lea Byrd says, "My grandfather, Joe W. McMillin," (who was one of the two boys Mrs. McMillin sent to notify the neighbors that the missionary was going to hold the brush arbor meeting) "gave the land for the Chatata Church about 1836. He represented Bradley County in the Legislature from 1839 to 1841. He gave the ground on which the church was built and the ground for the cemetery.

"Rev. J. L. M. French was the first preacher and Rev. Carroll Long the Presiding Elder. Rev. W. W. Pyott was the first circuit rider. The charter members were:

Mrs. J. W. McMillin	Jeff Eldridge
Col. T. LeRoy Bates	William C. Day
Peter Bryan	Nancy Morrison

others we cannot recall."

During the Civil War the church property was torn down by the Federal Soldiers and carried to Dalton, Georgia, to erect a hospital. At the close of the war, the remaining congregation held services for some time in Mr. Bill McMillin's barn, which was located near the Roe Beeler Spring. That was in the days of hoop skirts. There came a lightning storm one day during meeting, and the preacher said, "Hoops off!" and they "offed" on short notice.

The McMillin farm changed hands within a year after the war, and the little congregation moved to Peter Bryan's place, where they

(1) *Ibid.*, p. 1.

met in a large log house during 1866-1888. Rev. W. W. Pyott held a meeting here that lasted a month, and the attendance grew to the point that they had to build a brush arbor. This was about the biggest meeting in the history of the county.

Chatata Seminary was in progress then, and it had a large boarding and dormitory enrollment. Forty-two of the pupils and two teachers were at the mourners' bench at the same time. Mr. Thomas L. Bryan said, "They hooked a lot of our cane, apples, and turnips on their way home, but they had a big meeting."

That was the day of splint bonnets, homemade jeans and "shouting glory." Old man Trim was the loudest shouter, but Brother Patty could shout longer. One day they were holding meeting under the arbor; the babies had been put to sleep in the house. Old man Trim got up to shout, and he hollered, "Fire! Fire!" One of the mothers cried out, "Let me run get my baby. Where is the fire?" "In hell, answered the shouter, "to burn these sinners."

"Grandpa Julian was preaching there one day" (further relates Mr. Bryan) "when a little child kept crying. The preacher stopped and called out, 'Sister, whip that child.' She gave it some little taps, but it kept on crying. He stopped and called out again, 'Give it a little more, sister.'"

After this protracted meeting, Mr. Jeff Eldridge, Mr. Peter Bryan, and Col. T. LeRoy Bates gave many of the logs for the erection of a new church. The McMillins and Bill Day also furnished material. Mr. Bryan furnished the oxen to haul the logs, and Col. Bates a team of horses. Mr. Eldridge superintended the construction. The church was not ceiled for several years. Later Col. LeRoy Bates and Thomas L. Bryan used Mr. Bryan's steer wagon to haul ceiling from Mr. Bryan's father's place. Mr. G. W. Salley gave the bell for the church. While the church was being built, meetings were held in homes and at Eldridge's Camp Ground. This was the first Tasso church. It was built about 1869.

When Rev. W. W. Pyott was the circuit rider, his appointments included Birchwood, Charleston, Eldridge Camp Ground, Pickens Chapel, and Henegars. One district conference was held at Chatata Station, or Tasso, with more than one hundred delegates in attendance.

Among the delegates were Timothy Sullins, Dr. J. B. M'Ferrin (editor of the Southwestern Christian Advocate Journal) and Bishop E. E. Hoss.

When the first organ was brought to the church, heated discussion was provoked. Billy Patterson and Frank Hays would leave the church if they started to use the organ in church; so it was decided that it would be all right to use it for Sunday School, but not for church service. It was reported at the time that they had a fiddle in one of the Nashville churches.

Speaking of Sunday School and music—some of the Sunday School superintendents through the years were:

Mr. Prater	B. E. Atkins	James Julian
Israel Smith	John Webb	W. G. Bryan

and remembered song leaders:

Israel Smith	James Julian	Billy Patterson
Garrett Smith	Bob Ramsey	

organists:

Gussie Parker	Tennie Brice	Minnie Horton
	Lizzie Woods	

It is said that Bishop James Atkins preached about his first sermon here at Tasso. Rev. George Rankin and Dr. W. S. Neighbors preached their second sermons here. Bright Robertson, W. W. Woods, Billy Patterson, J. S. Young, and Junior Starr, all preached their first sermons in this church. Starr was very limited in "book larnin'" and in preaching to the Negroes of the community one time, he took for his text: "If the white man scarcely be saved, where shall the poor Negro appear?"

That church building was replaced in 1923 by the beautiful modern brick building, which stands as a tribute of loyalty and devotion to those Methodist pioneers. It was built largely through the work of the Byrds and Mr. Jim Eldridge.

Some of the preachers who have preached in the churches at Tasso:

J. L. M. French	Rev. Trim	R. O. Ayers
W. W. Pyott	Steve Bates	C. D. McTeer
James Atkins, Sr.	Rev. McCash	David Sullins
James Atkins, Jr.	Rev. Julian	W. M. Cartwright
K. C. Atkins	George Julian	G. Jacks
John Calloway	Dick Parks	Thomas L. Bryan
Bob McClary	Cal Parks	S. T. McPherson

W. Bates	Bright Robertson	J. W. Browning
Rev. Carden	J. W. Robertson	J. M. Bush
J. W. Smith	John Sevier Young	George Stuart
John Boring	W. W. Woods	Rev. Simpson
J. M. McTier	Sam Curry	Billy Patterson
Timothy Sullins	S. S. Catron	R. N. Price
Rev. Patty	J. B. M'Ferrin	A. J. Frazier
D. Mountcastle	Rev. Glenn	W. S. Neighbors
Rev. Brooks	Rev. Campbell	Rev. Hank
W. P. Swaim	I. A. Lyons	W. R. Snyder
J. W. Carnes	E. E. Hoss	George Rankin
D. H. Dickey	H. W. Bays	Sewell Phillips
J. C. Carden	J. A. Stubblefield	John Y. Bacon

Material furnished by:

Miss Mary Lea Byrd, Rural Route 2, Cleveland, Tennessee

Rev. E. D. Worley, Johnson City, Tennessee



Broad Street Methodist Church, Cleveland, Tennessee



Old First Methodist Church, Cleveland, Tennessee



Present First Methodist Church, Cleveland, Tennessee
From Wooten's Scrapbook of Bradley County, p. 236.

26., 27. BROAD STREET AND FIRST METHODIST CHURCHES, CLEVELAND, BRADLEY COUNTY, TENNESSEE

There are two churches in Cleveland, which claim the same history up to the year 1865. At that time the reorganization among the Methodist Episcopal group resulted in the establishment of a second Holston Conference, the first one continuing under the Southern Methodist branch of the church. The two churches are the present Broad Street which was the Southern Methodist, and First Methodist, which dates from 1865 when the organization took place. Members of both churches go back to the year 1837, when the Methodist Episcopal Church was organized by Rev. Charles K. Lewis in the courthouse, which stood on one corner of the present Court Square. The members present at the organization were:

John Wood and wife
Baldwin Harle and wife

John Wesley Hardwick and wife
six or eight others

John Wesley Hardwick was the father of C. L. Hardwick, Sr., who died in 1901, the grandfather of Mrs. Cleon Shugart, nee Annie Rodgers, and Will Rodgers. Mr. and Mrs. John Wesley Hardwick are also the great grand parents of Mary Louise and Eugenia Rodgers, C. L. Hardwick, Frank Hardwick, H. B. Moore, Mrs. W. B. Foster, and Mrs. W. T. Corn.⁽¹⁾

This organization took place before Cleveland was a year old. The church was a part of the Cleveland Circuit. The first circuit rider the conference sent into the county was Rev. J. Madison Hawk, who came in 1836. The circuit was composed of Bradley, Polk, and James Counties. This was under the Newtown District, which was centered near what is Calhoun, Georgia, today.

In 1840 the congregation moved into a frame building on the Oak Grove Academy lot. In 1849 this was left for the brick church which was built on South Street (now Second Street) at the corner of Church, opposite the Harmoor Apartments. The first session of Holston

(1) Rev. C. E. Lundy, *Broad Street Methodist Church*, 120th Anniversary, Cleveland, Tennessee.

Conference held in the Ocoee District was held in this church, October 11, 1849. Bishop James O. Andrew presided and W. C. Daily was pastor at the time. These were later leaders in organizing the First Church (M.E.) in Cleveland. In 1855, Cleveland was made a station at the October Annual Conference of Holston.

During the Civil War this building was used by the Confederate Soldiers as a hospital. Later, when the Federals came, they stabled their horses in the church. From 1863 to 1867, services were held in the Cumberland Presbyterian Church.⁽¹⁾

"It is said that congregations thrive under difficult circumstances. A revival of far-reaching significance took place in the borrowed church. It began with a quarterly meeting and was continued by Reverend Carroll Long and J. L. M. French. An unbiased authority records, 'During the meeting one hundred and forty-one professions have been made. All denominations—Baptists, Cumberland Presbyterians, and Methodists belonging to the Northern wing of the church came up nobly and gave a helping hand to the good work. The oldest inhabitants say that Cleveland never witnessed such a revival meeting in all its history.'

"Statistics are not available showing how many members were added to the church. Implications are that impetus was added to the building of the new Lea Street (Broad Street) Church. The Cleveland Banner, located across the street from the Cumberland Church caustically remarked in its news column: 'Since our late revival the price of race horses and fox hounds have experienced a decided decline. A race horse that can now make a mile in an hour can be purchased at very reasonable figures. A month ago they commanded most fabulous prices. Fox hunters⁽²⁾ with the hunters thrown in, warranted to kill twenty sheep in every twenty-four hours, can now be had for almost nothing at all. Horse racing and fox hunting are becoming very unpopular in these religious times!'"

The brick church which was badly damaged during the war, was torn down February 6, 1866.⁽³⁾ The present site at Broad Street and Central was built upon by the Southern Methodists in 1867-1868. The church was dedicated by Bishop Wightman October 18, 1868.

(1) J. M. Wooten, *Scrap-Book History of Bradley County*, Vol. 2, p. 236.

(2) Presumably meaning the dogs.

(3) Information from Rev. C. E. Lundy.

The 1868 church was torn down in 1893 when the present church building was erected. Parts of the walls of this 1868 church are encased in this building. Some think that the present pulpit chairs may have been used in the old church. The educational building was built in 1922.

The conference has met nine times at Broad Street. Dr. Lundy comments that in the early days conference was an event captivating the interest of the entire Christian citizenship. It was no small task to take care of the delegates for a week. He quotes the notice which once appeared in the local paper: "Conference meets here next Wednesday. Our country friends are notified that if they have any butter, eggs, chickens, sweet potatoes, etc., to spare, that now is the time to bring them in if they want good prices."

One of the first organizations formed in the church was a Mite Society. It met every Friday night. Mrs. M. V. Wood was president, and other officers included Misses Lizzie Atkins, Mary Hardwick and Alice Gadby. Records show that the Woman's Missionary Society was organized February 1, 1880, by Rev. G. D. French. The following officers were elected: president, Mrs. J. A. Johnston; vice-presidents, Mrs. M. E. Wood and Mrs. G. A. Long; secretaries, Mrs. R. E. McNelley and Mrs. Lance; treasurer, Mrs. M. M. Mayfield. Later in the eighties the first woman's organization changed to the Woman's Foreign Missionary Society. In 1888 the Parsonage Aid Society came into being, a department of the Woman's Society. Among the first officers were Mrs. Sullins, Mrs. George Stuart, Mrs. J. H. Crow, and Mrs. Lily Price.

Broad Street Methodist Church has been liberal in her contribution to the ministry. James Atkins, Jr., son of Rev. and Mrs. James Atkins, Sr., was licensed to preach in 1870. He joined Holston Conference in 1882. He was elected to the episcopacy in 1902 while editor of Sunday School periodicals. Four others have gone into the ministry, namely, Charles O. Shugart, George Eakin Naff, Sam N. Varnell, and Donald H. Hughes.

In 1956 there were twenty-two persons members of Broad Street who were members before 1906. They were:

Miss Ruth Aiken	Mr. and Mrs. J. Ernest	Mrs. Hal B. Moore
Mrs. Festus Still	Lea	Miss Hadie Bowman
Alex M. Bryant	Mrs. Nat Phillips	Mr. John D. Bowman

Mrs. I. M. Blevins	Mrs. N. L. Allen	Mrs. John W. Taylor
Mrs. S. V. Eldredge	Mrs. J. D. Rymer	T. J. Anderson
James H. Wilson	Mrs. D. May McNabb	Mrs. W. O. Haggard
Mary H. Wilson	Miss Eliza Moore	Mrs. Caroline Thomas
Mrs. C. T. Speck	Mrs. C. A. Rodenburg	

Since 1951 a building program has been completed, designed to make the interior of the educational building as modern and serviceable as possible. The children's, youth and adult divisions are cared for. In addition modern offices, facilities for a program of music, dining hall and kitchen, a social hall and chapel are a part of the plan.

In 1871 the membership was	104
1896 the membership was	339
1920 the membership was	468
1956 the membership is	920

Truly Broad Street has a rich history which we have been able to tell in only touching some of the highlights in its story. Now we turn to the year 1865 when First Church drew its members from the Southern Methodist Church and became an M. E. Church.

FIRST CHURCH CLEVELAND, BRADLEY COUNTY, TENNESSEE

In 1865 some of the members of the Southern Methodist Church in Cleveland, sympathized with the Union cause over the matter of slavery, and these withdrew from the congregation. On August 14, 1865, Rev. W. C. Daily, Presiding Elder, Jonathan L. Mann, Pastor, and John Bower and Anderson Trimm, representing the M. E. Church under the newly organized Holston Conference in Tennessee, met in the Cumberland Presbyterian Church in Quarterly Conference. At this meeting Revs. J. L. Mann and W. C. Daily were appointed a committee to select and secure a lot on which to build a church. Rev. Mann was authorized to solicit funds with which to build it. The second Quarterly Conference was held in the Presbyterian Church on December 11, 1865. James Ware, a local preacher, attended and Rev. Wesley Hoskins of Dalton, Georgia, a preacher of the M. E. Church, South, came and joined with the M. E. Church. W. C. Daily reported that a lot had been purchased and paid for, and deeded to the following trustees:

Isaac Lowe	M. H. Wilhoit	G. B. Thompson
John Bowers	James Ware	T. H. Calloway
R. J. Calloway	A. Trimm	William Hunt

The lot was secured on Lea Street and Central Avenue, just opposite the present Broad Street Methodist Church. The Presbyterian

Church was secured as a place of worship on the first and third Sundays of each month. It was in this church on April 12, 1866, that the M. E. Sunday School was organized. Forty-five people were present. Rev. J. L. Mann was made superintendent and C. T. Campbell secretary. About a year earlier a union Sunday School of the M. E. Church and the M. E. Church, South, had been organized in the Cumberland Presbyterian Church.

At the first Quarterly Conference of the M. E. Church in 1868, a committee reported that the Baptist Church on Inman Street had been secured half time for the M. E. Church services for \$200 and half the expenses of the church. In 1869 the M. E. Church pastor's salary was \$550 a year, and the presiding elder received \$110. At the fourth Quarterly Conference in 1870, John W. Ramsey was elected Recording Steward for the M. E. Church and remained in that position till his death February 1, 1887. He was succeeded in that office by M. L. Julian. In 1889 John C. Ramsey became Recording Steward and held the office continuously until his death.

The lot which had been purchased was now sold to J. H. Craig-miles for \$650, and the money applied on the new church lot on Inman Street. On June 27, 1872, Quarterly Conference was held for the first time in the new church. The church was dedicated on June 28, 1872, by Rev. N. E. Cobleigh, assisted by J. Albert Hyden, Presiding Elder, and J. J. Manker. N. G. Taylor, father of Ex-Governor Taylor, preached at the evening service.

During the pastorate of G. W. Coleman in 1890-1891, the parsonage on Central Avenue was bought for about \$800. In 1897 electric lights were put in the church. In 1899 the M. E. Holston Conference met in the church with Bishop Foss presiding. In 1902 the pastor's salary was \$600.

At the second Quarterly Conference in 1910 a committee was appointed to estimate the cost of a new church. The trustees were directed to dispose of the church property on Inman Street and to purchase the Ramsey lot on Ocoee at the corner of Calloway for \$3,000. The building on this lot was sold for \$100. At this time there were 246 members of the M. E. Church. The new church cost \$20,000.

On July 10, 1910, a rally was held in the old church. Dr. John H. Race, President of the University of Chattanooga; Dr. W. S.

Bovard; and John A. Patten, a leader of the First Methodist Church of Chattanooga, addressed the congregation.

The present trustees (1956) are:

W. A. Galyon	Ed Dooley	John M. Dunlap
J. F. Gannaway	J. D. Harshbarger	E. S. Petty
Walter Lawson	Dr. Stanley C. Pettit	E. H. Swingle

The membership as of June 4, 1956, was 641.

PASTORS WHO SERVED THE CHURCHES 1837 TO 1863 WHEN THE CLEVELAND CHURCHES WERE ONE

1837	Charles K. Lewis.	1849-50	William C. Daily
	William Rush and Hiram		W. Parker
	Tartar also served the	1851-52	A. M. Goodykoontz
	Cleveland Circuit this year.	1853-54	William C. Daily
1838	Oscar F. Cunyningham		T. J. Pope
1839	M. Martin	1855	Grinsfield Taylor
1840	William Hicks	1856	J. A. Hyden
1841	Leander Wilson	1857	Thomas K. Catlett
1842-43	Russell Reneau	1858	W. H. Bates
1844-45	Stephen A. Earnest, A. F. Fox	1859	William H. Howell
1846	John M. Kelly	1860	Goodson McDaniel
	William W. Neal	1861	T. F. Glenn
1847	W. M. Robinson, J. H. Peck	1862	John L. Mann
1848	George W. Alexander	1863	no assignment
	H. Wilson		

PASTORS WHO HAVE SERVED THE M. E. CHURCH OF CLEVELAND KNOWN AS FIRST CHURCH 1864 TO DATE

1864-65	John L. Mann	1900-03	D. G. Pyle
1866	J. Warthman	1904-07	J. D. Robertson
1867	Rufus D. Black	1908-09	A. J. Murphy
1868	no assignment	1910-11	A. S. Beaman
1869-70	J. A. Ruble	1912-13	W. F. Pitts
1871-72	J. J. Manker	1914-15	Frank Porter
1873	J. H. McGriff	1916-18	W. S. Gray
1874	J. W. Mann	1919	Alwyn Atkins
1875	J. H. McGriff	1920	Noel C. Cardwell
1876-77	J. Albert Hyden	1921-22	William M. Dye
1878	A. T. Cresswell	1923-27	Walter A. Smith
1879	E. M. Lockwood	1928-30	W. M. Oliver
1880	J. S. Hill	1931	J. E. Milburn
1881	J. A. Hyden	1932-33	J. Fred Rowe
	J. E. Pearman	1934-36	Daniel L. Jones
1882-84	J. K. P. Marshall	1937	W. E. Bishop
1885	J. D. Droke	1938-39	W. H. Ragan
1886	W. F. Henck	1940-42	Mark M. Moore
1887-88	R. J. Cooke	1943-48	C. A. Brabson
1889	H. J. van Fossen	1949-51	Elton F. Jones
1890-91	G. W. Coleman	1952-53	Sullins J. Dosser
1892	B. W. Baldwin	1954	Joseph M. Hampton
1893-94	J. J. Robinett	1954-55	Fynes B. Jackson
1895-96	W. C. Miller	1956-	James A. Smalling
1896-99	G. R. Rowan		

PASTORS WHO HAVE SERVVED THE M. E. CHURCH, SOUTH,
OF CLEVELAND KNOWN AS BROAD STREET CHURCH
1863 TO DATE

1863	Philip H. Sutton	1894-95	G. W. Summers
1864	no assignment	1896-98	J. C. Orr
1865	A. D. Stewart	1899-1900	D. E. Hawk
1866-67	J. L. M. French	1901-03	F. Richardson
1868	H. C. Neal	1904-05	J. L. Prater
1869	James Atkins	1906-09	S. T. Center
1870	G. Taylor	1910	John E. Neff
1871	W. W. Bays	1911-14	G. C. Rector
1872	A. J. Frazier	1915-16	W. S. Neighbors
	A. T. Brooks	1917	L. M. Cartright
1873-74	Lemuel H. Carlock	1918	J. A. Burrow
1875	D. H. Atkins	1919-20	R. G. Reynolds
1876-77	J. H. Kieth	1921-23	R. A. Kelley
1878	G. W. Simpson	1924-25	Harry Buttorff Duncan
1879	G. W. French	1926-31	J. Earl Gilbreath
1880-82	H. H. Bays	1932-35	R. E. Greer
1883-84	G. R. Stuart	1936-38	M. A. Stevenson
1885-86	A. J. Frazier	1939-40	F. B. Shelton
1887	D. V. Price	1941-45	M. S. Kincheloe
1888	F. Richardson	1946-49	M. L. Gamble
1889-90	J. H. Kieth	1950-56	C. E. Lundy
1891	R. W. Kite	1956-	Marquis J. Triplett
1892-93	J. A. Lyons		

Material furnished by:

First Methodist Church, Cleveland. It was prepared by John C. Ramsey.

Miss Mary Lois McConnell, First Church

Miss Ruth Aiken, Broad Street Church

Rev. E. D. Worley, District Superintendent

According to Dr. S. C. Pettit of First Church, the legal records of land transfer pertaining to the church are as follows:

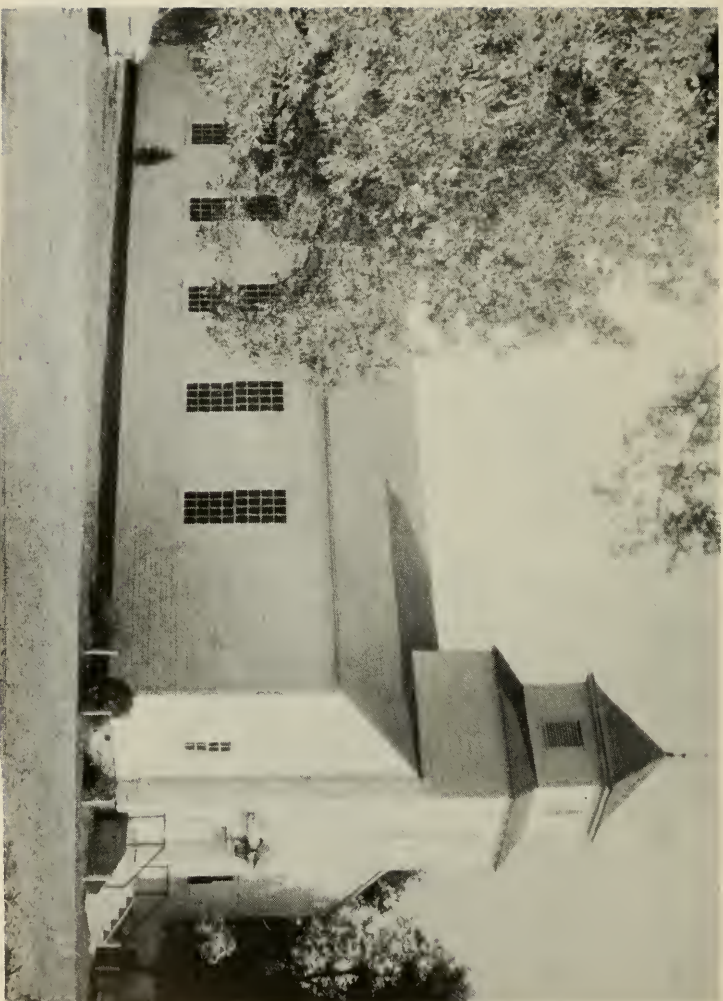
Bradley County Courthouse

Deed Book	Page
28	524
43	138
43	340
49	308
59	58



Benton Methodist Church, built 1907, torn down 1947 to make way for present building.

Two of the great oaks were standing when this picture was made.



Present Benton Methodist Church, erected 1947.



Dan Clemmer, Benton, beside one of the oak trees.

28. BENTON METHODIST CHURCH, BENTON, POLK COUNTY, TENNESSEE

The Benton Methodist Church stood serene in the August sunshine. Sitting there in one of the pews, it was natural to lift one's eyes to the beamed ceiling that followed the lines of the vaulted roof. The pine wainscot rose to meet the saffron stained glass windows, through which the morning sunlight sifted, to fall across the pews and floor.

This white frame building once stood as an army chapel at Camp Forrest, during World War II, near Tullahoma, Tennessee. The Benton Methodists purchased it for nine hundred dollars, but it cost seven thousand dollars to move it. Each piece of timber was numbered; it was carefully dismantled and just as carefully reconstructed, with only one small window pane being broken. Bishop Paul B. Kern came November 30, 1947,⁽¹⁾ to conduct an all-day service, commemorating the opening of this present building.

The frame building that was torn down to make way for the reconstructed chapel, had been built in 1907. This in turn had replaced the brick structure whose date of building is not definitely determined. However, this was possibly soon after the date of the deed, which is April 4, 1840, when James McKamy deeded a parcel of land to the trustees of the Methodist Church. The deed, in the possession of Dan O. Clemmer of Benton, does not name the trustees. It also reads, "Methodist Episcopal Church, South." It is a fact that there was no southern branch of Methodism until 1844, but the deed reads, "a true copy," and was recorded March 19, 1912, after the court house had burned in 1895. It seems quite probable that the writer at that time, in making the copy, inserted the word, "South."

James McKamy had gone from Blount County in 1839 and taken up 8,000 acres of land in the heart of what is now the town of Benton. In November of that year, an act of the Tennessee Legislature established Polk County from parts of McMinn and Bradley Counties. The new county was named in honor of Tennessee's governor, James K. Polk. The little settlement at McKamy's was chosen as the county

(1) *Polk County News Gazette*, November 27, 1947.

seat, and it was given the name of Benton, honoring U. S. Senator Thomas H. Benton.

In this new town of Benton, the first religious group is described by J. D. Clemmer, in an article in which he records the recollections of Mrs. Mary McKamy Stuart, a daughter of James McKamy.

"Father gave a lot on which the first church was built. It is where the present Southern Methodist Church now stands. The original church was non-denominational. Everybody helped to build it. I remember one of our negro men, Alex, gave fifty dollars. Father furnished all the lumber and teams, also the hands to do the hauling."

It would seem probable that the first union church was built of logs. Be that as it may, we are told that James McKamy set aside three lots of the original tract, one each for the Presbyterians, the Baptists, and the Methodists. According to the above deed, this must have been in 1840. The Methodists were given the lot where the union church stood, and it is the same lot the three successive Methodist Churches have occupied.

Tradition tells us that the first church built by the Methodists was of brick. This is quite possible, because, it is known that very early in the town's history, brick was burned there. Roy G. Lillard in writing of the church, describes this brick structure as being approximately 40 by 50 feet, with three windows on each side. There were three rows of pews with the customary "amen" corner. He ventures that the church was possibly built by one or all of the following brick masons living in or near Benton at that time: James Denton, William Grady, Fate Bible, and a Mr. Brookshire. A negro slave of Mr. McKamy's gave more to the erection of this building through his labor, than any other one individual.

There is a possibility that the Alex referred to by Mrs. Stuart, who helped build the union church, is the same man which Mr. Lillard tells about.

But we do know that the brick church stood until 1907, and that the white frame building which replaced it, stood until the Camp Forrest chapel was brought to take its place.

This present church stands upon a gently rolling hill, facing Oswald Dome and Bean Mountain, and the rest of the Chilhowee

range, which stretches like a blue back drop away to the east. At the right of the church stands a veteran oak that measures sixteen feet, five inches in circumference. Originally, there were three of these stately trees, but the lone member of the trio is now the sole survivor of the forest that covered these hills, when Benton was all woodland.

"Those three trees sheltered the crowd that erected the first church, the crowd that dedicated it, the crowd that heard Polk and Jones, and Harris and Hatton, the crowd that heard Milburn and Fender speak to Captain Douglas' men in 1861, the crowd that heard the preaching of Rev. Taylor,⁽¹⁾ and the crowd that heard his sons, Bob and Alf in 1886, during their rival campaigns for governor of Tennessee, the famous 'War of the Roses.' They spoke under the big oaks from the same platform.

"But the greatest sounds they ever heard above the oratory, above the powerful preaching, above the songs of praise, the appeals of prayer and the exhortations of inspiration, have been the thousands of shouts of new-born souls."⁽²⁾

The present church officers are as follows:

Trustees—Dan O. Clemmer, J. E. Massengale, H. C. Wilson

Stewards—Miss Barton Sweeney, Miss Sudie Clemmer, Mrs. H. E. Lillard

Treasurer—Mrs. H. C. Wilson

Woman's Society of Christian Service, Mrs. J. C. McCroy, President

District Lay Leader—Dan O. Clemmer

Sunday School Officers

Dan O. Clemmer, Superintendent

J. E. Massengale, Assistant Superintendent

Mrs. J. C. McCroy, Teacher, Adult Bible Class

Mr. Robert Tillery, Teacher, Young People

Mrs. Robert Tillery, Teacher, Junior People

Mrs. Dan O. Clemmer, Teacher, Primary Class

Miss Sudie Clemmer, Pianist

The church debt was cleared while Rev. Ralph Posey was pastor. The church was dedicated August 14, 1955, by Bishop Roy H. Short, during the pastorate of Rev. Lawrence C. Clark. Rev. Charles Lippse is the present pastor. The church roll numbers thirty-five. Their motto is

Enter to worship,

Depart to serve.

(1) Nathaniel Greene Taylor

(2) J. D. Clemmer, *Scrap Book*, Vol. 5, p. 16, Sept. 1912 - Jan. 1914.

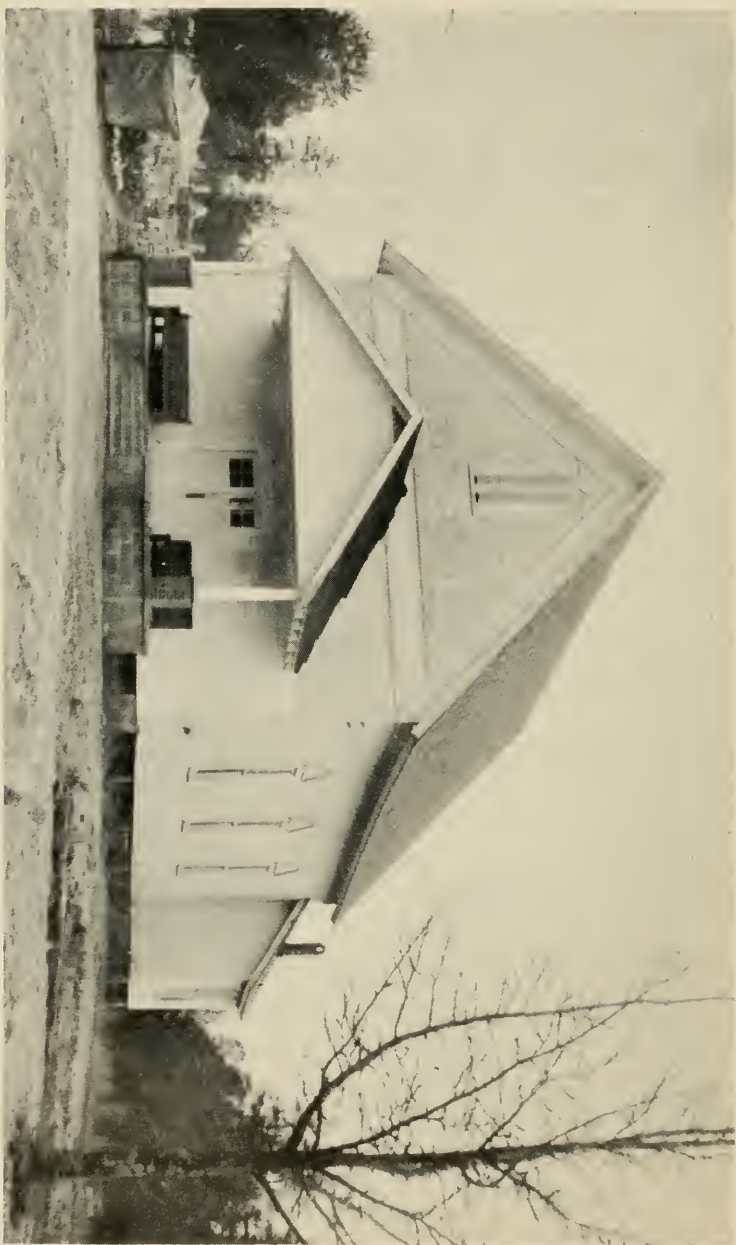
Mr. Dan O. Clemmer and Miss Sudie Clemmer furnished the material for this sketch. Access was given to the scrap books and writings of their father, J. D. Clemmer, oldest member of the Benton Methodist Church at the time of his passing in 1948.

References: *Scrap Book*, Vol. 1, p. 57, article by J. D. Clemmer.

Scrap Book, Vol. 4, Jan. 1907 - Sept. 1912.

Scrap Book, Vol. 5, Sept. 1912 - Jan. 1914, p. 16.

Polk County News Gazette, Nov. 27, 1947.



Mount Zion, Murray County, Georgia

29. MOUNT ZION, MURRAY COUNTY, GEORGIA

Situated about three miles south of Chatsworth, on the highway between Knoxville and Atlanta, Mount Zion serves the rural community. Old Mount Zion was built by Drewry Murrah Peeples, and the cost of the structure was paid by his father-in-law, Joab Humphreys. The first building was of logs, and when it was torn down, part of the sills were used in the present church.

According to Rachael Peeples Rogers,⁽¹⁾ who was formerly a member of Centenary Church in Chattanooga, as well as her sister, the late Mrs. Annette Peeples Dickey, Elisha Tremble organized Mount Zion Church, possibly as its first minister. She also established the fact that Joab Humphries was born in 1811 and that he died during the Civil War. She further states that Drewry Murrah Peeples and his brother, William, were among the first settlers of Murray County.

Mr. I. M. (Mort) Peeples, a great-grandson of William Peeples, recalls that Mr. W. D. (Bill) Wilbanks told him that Mount Zion was organized in 1844 or 1845, and that Mr. Joab Humphries was one of the first trustees. The deed is dated August 29, 1851. The trustees given are:

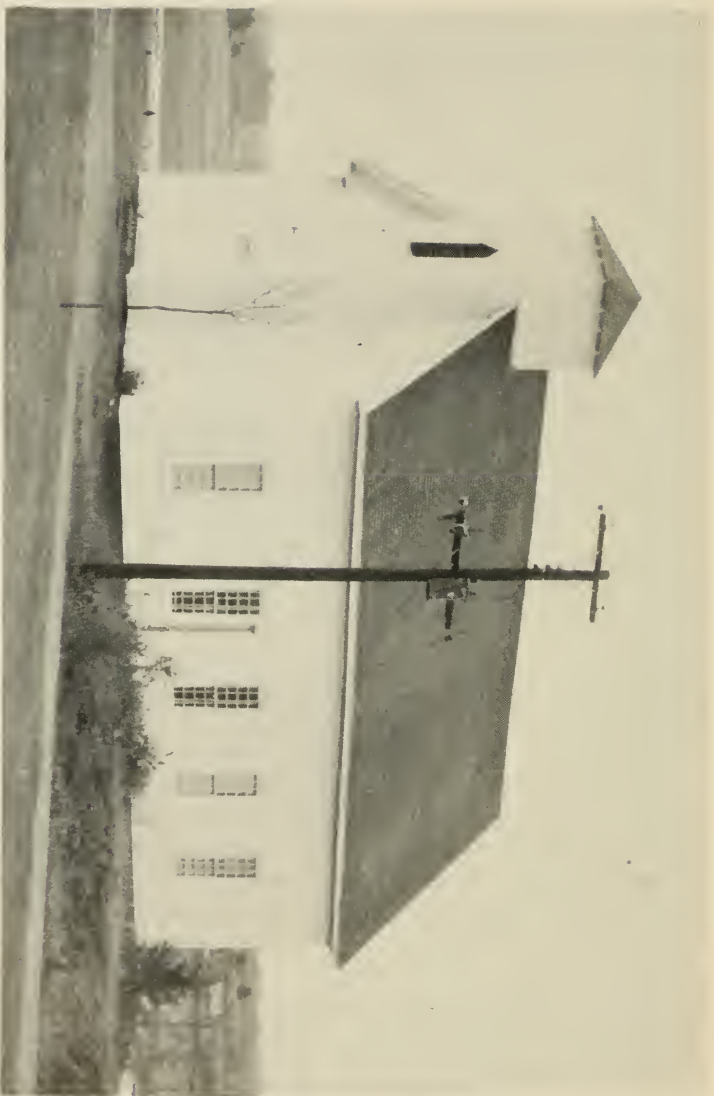
Joab Humphries	Uriah H. Duncan	Thomas T. McMullen
John W. Leonard	Isaac T. Leonard	

The land was given by John Johnson.⁽²⁾

The trustees today are Charlie Sampler, I. M. Peeples, Buck Groves and Oscar Jenkins. Mr. Jenkins is also the Chairman of the Board of Stewards, and the Sunday School Superintendent. The pianist is Mrs. Dan Ernest. There are eighteen young people who are regular workers in the youth program, and the membership of the church is one hundred.

(1) Rachael Peeples Rogers, *Our Peeples Family*, Atlanta, Georgia, 1953, p. 1.

(2) Recorded at Chatsworth, Murray County, Georgia, Deed Book I, p. 265, September 4, 1851.



Spring Place, Murray County, Georgia

30. SPRING PLACE, MURRAY COUNTY, GEORGIA

The main road from Georgia to West Tennessee, led from Augusta through Spring Place, thirty miles before reaching Mr. Ross's near Lookout Mountain. So wrote Rev. Cyrus Kingsbury in giving directions to teachers and assistants, who were trying to reach the Brainerd Mission, which was established in 1817, east of Missionary Ridge, on Chickamauga Creek. ⁽¹⁾

Rev. John Gambold, the Moravian Missionary who lived at the Spring Place Mission, would be glad to entertain all such persons. Here he and "his lady," Anna Rosel Gambold, a woman of remarkable ability, had come in 1805 to take charge. In addition to the work of the mission, John Gambold cultivated thirty-five acres of land. It was a fertile section of rolling hills watered by numerous springs, which fact gave the location its name. A mile and a half to the west, was the Connasauga River, and just to the north of the mission, the stately house of the wealthy Indian trader, James Vann, looked down from the hill. Here Chief Vann entertained the missionaries when they were invited to come establish a school on his land. Here Chief John Ross and John Howard Payne, the composer of "Home Sweet Home," were imprisoned. Later, the house was purchased by the father of little Agnes Kemp, where she grew up to become a school teacher in Spring Place, and to tell us about the Methodist Church there. Today the Vann House is owned by the State of Georgia Historical Association, under whose direction it is being restored to its former grandeur.

As early as 1799, the Moravians had sent Abraham Steiner and Christian Frederic de Schweinitz to establish a mission among the Cherokees. This attempt was unsuccessful, and in 1800 they tried again. James Vann, however, thought well of the idea, but not until March 26, 1802, was the school opened. The first school for the Indians in the Cherokee Nation was in the home of Daniel Ross near Lookout Mountain, within the limits of the present Chattanooga, about 1800. A marker on South Broad Street, Chattanooga, locates the house of Mr. Ross.

Christianizing the Indians was a matter requiring patience. Not until November 14, 1819, did the Moravian Church at Spring Place become a reality.

(1) Robert Sparks Walker, *Torchlights to the Cherokees*, pp. 25, ff.

Mr. Steiner told the missionaries that the chief on whose land the mission was established, built the first wagon. For this he was severely censured by the Cherokee Council and forbidden to use it. However, he disregarded the admonition. It seemed that the objection was, "If you have a wagon, there must be wagon roads; and if wagon roads, the whites will soon be among us."⁽¹⁾

And the white people did come into the Cherokee Nation. Some were admitted as teachers, some as traders, others married into the Nation, and still others came in aggressively and built homesteads and planted crops. Treaties were signed, but each time the Cherokee holdings were reduced. Other religious denominations came, among them the Methodists.

Cherokee County was established.....	1831
Murray County, in which Spring Place lies.....	1832
Walker County	1833
Dade County	1837
Chattooga County	1838
Gordon County	1850
Whitfield County	1851
Catoosa County	1853

The mission at Spring Place closed in 1832, the year Murray County was established. The Moravian Church became the Murray County Court House. Today the county seat is at Chatsworth.

The date of the establishing of the Methodist Church in Spring Place is not known, but the Holston Conference Minutes for 1835, reported a mission at Spring Place. At the next conference, 752 Cherokees were still reported in the three states, Georgia, Alabama and Tennessee. But after the "removal," in 1838, the 1839 conference minutes show Newtown District in Holston, with the headquarters at New Echota or Newtown, and Spring Place was one of the three remaining appointments. This was no longer an Indian mission, but a Methodist Church of the white people of Georgia.

Miss Kemp has a "quit claim deed," dated April 21, 1859.⁽²⁾ James Morris (Miss Kemp's great-grand uncle) made this deed to

(1) George White, *Historical Collections of Georgia*, p. 567.

(2) Recorded at Chatsworth, Murray County, Georgia, February 2, 1870, Book M, p. 87.

John O'Donally

David Jay

W. W. Stone

R. S. Morris

E. H. L. Keister⁽¹⁾

trustees of the Methodist Church at Spring Place, Georgia. For five dollars, he deeded all that parcel of land in the town of Spring Place "whereon the Methodist Brick Church now stands."

Today, a sturdy white frame building offers itself as a worthy link to the past. Just how long it has stood, no one knows. Its forty members look to the leadership of Rev. Boyd Wagner, the pastor. Mr. Ed Pritchett is the Sunday School Superintendent. Mrs. Tom Gryder and Mrs. Odell Ingle are the Bible Study leaders. Miss Nancy Smith is the church pianist. The Methodist Youth Work of Spring Place is combined with that of Mount Zion Church in Murray County. Spring Place was among the oldest of missions, among the oldest of Methodist Churches!

(1) Mrs. Katie Keister Vormberg, a present member, is a daughter of E. H. L. Keister.



Mount Pleasant, Whitfield County, Georgia

31. MOUNT PLEASANT, WHITFIELD COUNTY, GEORGIA

"Numbered among the oldest Methodist Churches of North Georgia is Mount Pleasant in the northeast section of Whitfield, near the Murray County line. It is served by the pastor of the Varnell Circuit. The first church building was destroyed by fire. This stood on a site adjoining the cemetery. The present building was erected on a nearby lot a short time later. Among the early members of Mount Pleasant were Robert H. and Mary Foute Baker, Alonzo and Mahala Earnest, George Click and family, James and Irene Cooper, Elbert Dean and wife, Mrs. Mary Earnest, Joseph Bandy and family, James Cook and family, and Peter Messemer and family."⁽¹⁾

Mr. and Mrs. Luther Deverell, who have been members of the Mount Pleasant Church for forty years, have two deeds in their possession. We sat on their porch one late October afternoon after their "chores" were done. The setting sun seeped through the golden hickories to furnish light for us to examine the fragile documents.

On December 1, 1888, Josiah Bandy gave the land where the present church stands for the use of the Methodist Episcopal Church, South. The trustees of the church were:

L. T. Earnest	P. K. Messemer	Neverson Cook
J. C. Boyd	Jesse Davis	M. V. Click
	J. G. Cooper	

When we stepped into the church that same October afternoon, the slip-card record on the wall read as follows:

Attendance today	26
Attendance last Sunday	19
Offering today.....	\$2.47
Offering last Sunday.....	\$2.09
Number on roll.....	26

Members today who carry forward early family names are Grandma Earnest Million and her son, Joe Earnest, and Bessie Messemer Ridley.

(1) Whitfield County Historical Commission, *Official History of Whitfield County, Georgia*, Dalton, Georgia, 1936, p. 109.

Other leaders in the church are James Mitchell and wife, Rita, Mr. Barton Whaley and Mr. and Mrs. Luther Deverell. The organist is Mrs. Rita Mitchell and Tennis Oliver is Sunday School Superintendent. Trustees are

Luther Deverell

S. L. Whaley

Rockford Whaley

Luther Deverell is the nephew of Johnny Deverell, who hauled the rock for the foundation of the present church, bringing it by ox team. Mount Pleasant is fortunate in having two pastors. Rev. Clayton Gilmer holds service on the Saturday night before the second Sunday of the month. He resides at the parsonage at Varnell. Rev. Clyde Hamill resides at 2612 East Main, Chattanooga, Tennessee, and he preaches at the church every fourth Sunday morning. Mount Pleasant Church may not be the largest church in Whiteld County, but it has held continuous services ever since its organization as "one of the oldest." The deed is recorded at the Whitfield County Court House in Dalton, Book M, p. 398, April 24, 1889.

The other deed is dated July 2, 1896. This is for the same piece of land and same amount, one and a half acres, which Josiah Bandy deeded to the trustees:

J. G. Cooper

M. V. Click

C. V. Earnest

J. C. Linn

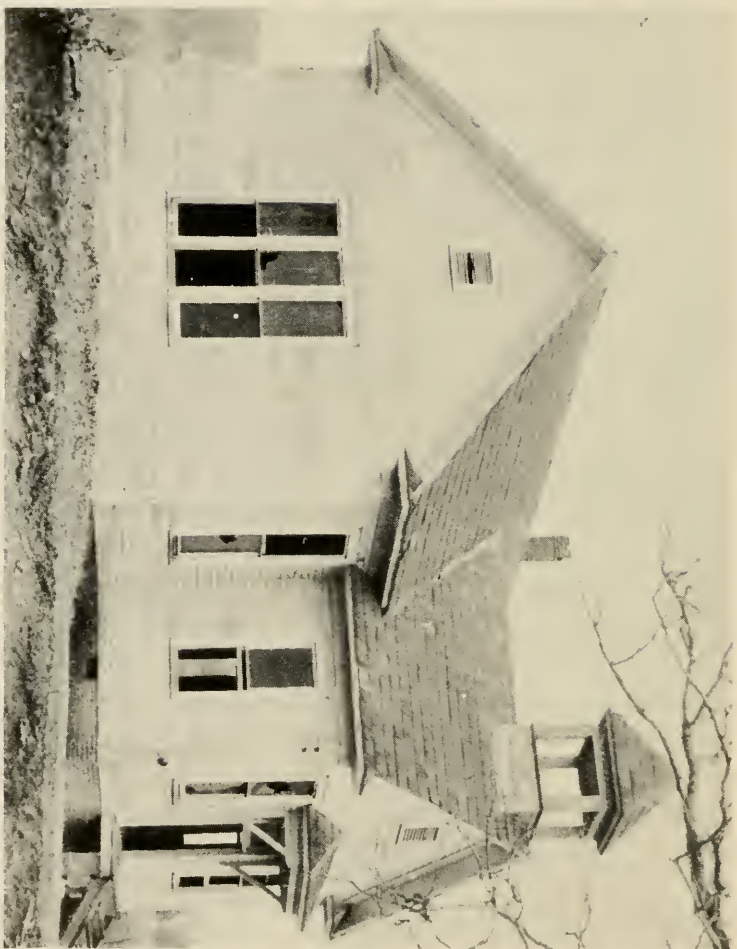
P. K. Messimer

This deed does not appear to have been recorded. It is possible the slight change in personnel of trustees caused Mr. Bandy to draw up the second deed.

Mr. Deverell says that the present church building is seventy-five years old. This would put the date of erection about 1881. As was often the case, the land was deeded after the land had been given and the building constructed and in use. Both Mr. Deverell and Mr. Barton Whaley confirmed the fact that the original church stood beside the cemetery, which is some half mile or more north of the present church. Mr. Whaley also stated that the first church was destroyed by fire. The earliest legible date on a grave stone was 1888. Just how old the organization of Mount Pleasant Church may be, we do not know. The family names quoted as early members are the same as those appearing on the first deed. The given names, however, are not the

same. It is possible that the founders were a generation earlier than those of the deed, although P. K. Messimer could be Peter.⁽¹⁾

-
- (1) Murray County was set up December 3, 1832. It was not until 1852 that Whitfield County was established from a part of Murray County. Thus, deeds recorded before 1852 are found in Murray County. At Chatsworth, in the Murray County Court House, there is a deed dated August 31, 1840. It is for ten acres of land in the section now situated in the northeast corner of Whitfield County, five and a half miles from the Tennessee State line. It is from Albert Span to the trustees of the Methodist Episcopal Church: M. P. Varnell, Mitchell P. Varnell, Henry Ault, Jesse Wade, David Smith, William Ault, and Seaborn Span. The consideration was one dollar. It is recorded in Book E, page 438. Although no organization name is given this undoubtedly is for Mount Pleasant Church.



Mount Olivet, Whitfield County, Georgia

32. MOUNT OLIVET, WHITFIELD COUNTY, GEORGIA

Official records of Murray County show that on August 6, 1845, ⁽¹⁾ John B. Maston deeded to John Pitner, James H. Huff, M. P. Varnell and Seaborn Span, trustees in trust for the Methodist Church at Mount Olivet, one acre of land. The consideration was five dollars.

Whitfield records of 1858, Book D, page 106, list the trustees of Mount Olivet as T. H. Pitner, B. F. Prater, T. Lawrence, William McGaughy and James H. Huff.

Mount Olivet was the strongest rural Methodist Church in Whitfield County. The trustees of this church assisted in establishing three other Methodist churches in nearby sections. The circuit rider who served Mount Olivet also served Red Clay, Varnell, Mount Zion, Pleasant Grove, Mount Pleasant and Tunnel Hill. ⁽²⁾ Mount Olivet is not in use now, but it may be seen on the Dalton-Cleveland road, about twelve miles from Dalton on the left, visible from the road with its little cemetery. The cornerstone states the building was erected in 1916.

(1) Register's Office, Chatsworth, Murray County, Georgia, Deed Book F, p. 287.

(2) Whitfield County Historical Commission, *Official History of Whitfield County, Georgia*, pp. 104, 117.

Varnell and Mount Zion were organized about the time of the Civil War.



Pleasant Grove, Whitfield County, Georgia

SHADY GROVE CHURCH,
WHITFIELD COUNTY, GEORGIA

It is recorded in Book A, page 203, at Dalton, Whitfield County Court House, that on August 19, 1852, Stephen A. Cady, deeded two and a half acres of land to William Callahan, Rudd Morgan, and John Morgan, Trustees, for a meeting house and school house to be called Shady Grove.

On this property a large log building was erected, which served the community for several years, Methodist and Baptist preachers, alternately, addressing the union congregation.

After the membership had increased in numbers, the two denominations, Baptist and Methodist, assumed responsibility for separate church buildings. These have since been known as Grove Level (Baptist), and Pleasant Grove (Methodist), each church retaining a part of the original name.⁽¹⁾

33. PLEASANT GROVE
METHODIST CHURCH,
WHITFIELD COUNTY, GEORGIA

The Methodist members of Shady Grove purchased land on the Cleveland Highway south of the original location, about four miles north of Dalton, and erected a new building.⁽²⁾ The first acre of the new site was deeded by Anthony Bolander for the consideration of fifteen dollars, to the trustees of the Methodist Episcopal Church, South:

Martin P. Berry

John Lewis Bender

Isaac N. Hair

S. C. Swan

Thomas A. Tye

This was dated July 26, 1873. The second deed records that on March 1, 1876, John D. Williamson gave five and one fourth acres "for the cause of Christianity," to

M. P. Berry

J. L. Bender

S. Swan

L. W. Quillian

J. P. Bailey

(1) Whitfield County Historical Commission, *Official History of Whitfield County, Georgia*, Dalton, Georgia, 1936, p. 113.

(2) *Ibid.*, p. 114.

An additional grant of one and three fourths acres was given by Cephus Stradley on September 7, 1885, to J. L. Bender, James Kirk, and T. A. Tye.

In the deed made by John D. Williamson to M. P. Berry and others, one acre of land was reserved "to be selected and measured by said party of the first part, for the purpose of erecting a cottage and stables to be used at the camp meetings held annually at Pleasant Grove."

A church and a school building were erected on these grounds, also a huge arbor where the Whitfield County Sunday Schools began holding their conventions as early as the 1870's.

In addition to the trustees named in the deeds, there were others prominent in the development of the church's history. Among them were the Brooker, Jewell, Cady, and Kirk families. Some of the descendents of these pioneer churchmen, who are in Pleasant Grove Church today, are Mr. Jack Brooker, Mr. Edgar Brooker, and the descendents of Lewis and Milligan Quillian. Other names linked closely with the history of Pleasant Grove, included: Jesse L. Palmer, song leader for many years, who worked diligently to teach the congregation songs from the new books, which were published from time to time. In addition, he served efficiently as secretary of the church. Among others who have given a labor of love, are Miss Mary Quillian and Miss Harriet Cady, as Sunday School teachers and workers. Miss Lizzie Quillian, served thirty-three years as a teacher. It was said of Miss Lizzie, "with a record so rich and rare, that we search in vain for a parallel." Among the preachers that have gone out from Pleasant Grove, are Rev. Clayton Quillian, Rev. Robert Richardson, and Rev. Ernest Davis.

Lizzie Donaldson Smith, reminiscing in 1950,⁽¹⁾ in an open letter to the Pleasant Grove Church, told of the pastor in 1893, Rev. M. D. Smith. He published a pamphlet called, "The Circuit Rider," in the interest of the Dalton Circuit. A page from the issue of November, 1893, shows that the circuit included Hamilton Street Church, a three-quarter station, which meant preaching two Sundays each month and every Sunday night; with monthly appointments at Five Springs and Pleasant Grove on Saturday and Sunday. The same

(1) *History of Pleasant Grove Methodist Church*, 8-page pamphlet, no author given, no date, but apparently published 1953.

issue of the bulletin states that these churches had 334 members at the beginning of that conference year. Pleasant Grove had 119 of these.

Later, Pleasant Grove became a part of the Varnell Circuit, with the parsonage at Varnell. In time, there was preaching two Sundays out of the month at Pleasant Grove, and then the church progressed to a full time charge, with the parsonage on the church property completed in the fall of 1949, at an approximate cost of \$6,000.

The tabernacle which was erected on the church grounds, was put up primarily as a meeting place for Whitfield County's east side Sunday School Convention. This convention is still an annual event, the first Sunday in August, financed and supported by all denominations, with various Sunday Schools contributing toward the entertainment. The program of songs, recitations, a prominent speaker at eleven o'clock, dinner on the grounds, and a singing contest by classes, in the afternoon, never fails to draw crowds. The grove surrounding the church and tabernacle, was first known as Pleasant Grove Camp Grounds.

Today, Pleasant Grove has two hundred and ten on the church roll. The trustees are:

Judd Brooker	Richard Cockburn	Harvey King, Sr.
Horace Caylor	C. H. Felker	Horace Smith
	John Hill	

The Board of Stewards:

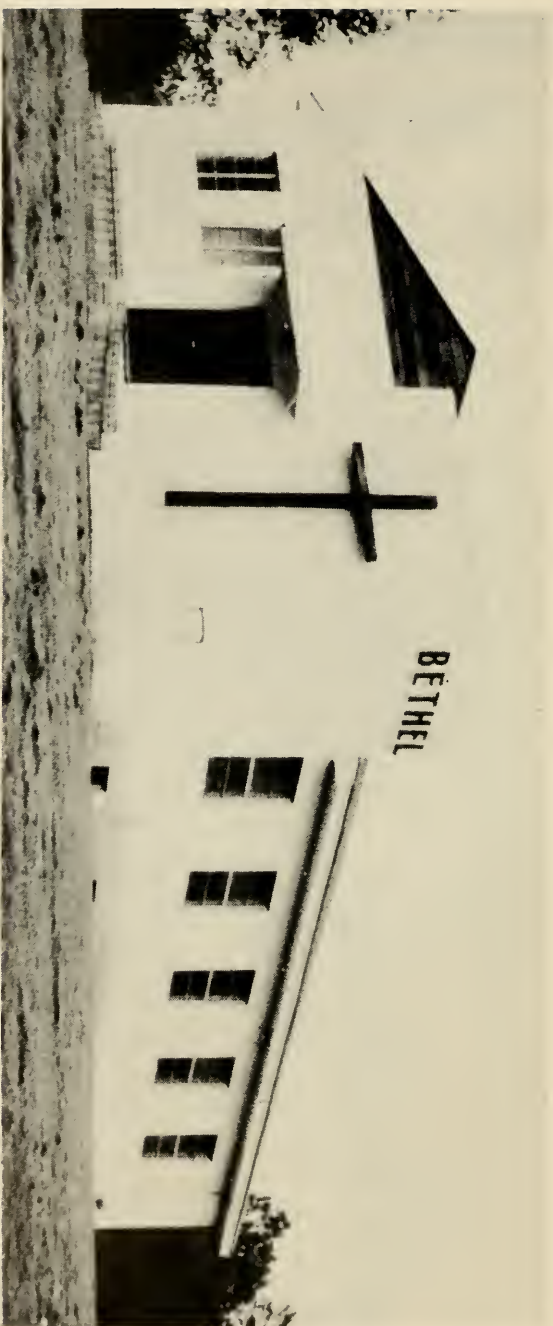
Clarence Edwards	Mrs. Ella Jordan	Roby Barks
H. D. Ellis	Earnest Land	Ann Brooker
Hubert Ellison	John McKinney	Edgar Brooker
Milton Hailey	Clyde Richards	Ruben Brown
Sam Hailey	Mrs. Ollie Whittemore	Jimmy Cooper

Mrs. Edna Ware is President of the Woman's Society for Christian Service, and Miss Rita Hailey serves as leader of the Youth Group as well as the faithful organist. Charles Bearden is Superintendent of the Sunday School. The World Service and Conference Benevolence Fund has been raised from \$350 to \$600 for the conference year 1956-1957. The pastor's salary has been raised from \$3,385 to \$4,000 and \$8,000 is in the building fund. This will be used either toward a new church building or for a church school annex.

The list of known pastors who have served Pleasant Grove, has been furnished by the church, and it is as follows:

DATE	CIRCUIT	NAME
1857	Dalton	H. P. Pitchford
1858	"	Goodman Hughes
1859	"	John Murphy and Charles A. Moore
1860	Whitfield	Isaac N. Craven
1861	"	Berry F. Breedlove
1862	"	To be supplied
1863-64	"	A. J. Jarrall
1865	"	To be supplied
1866	"	W. P. Rivers
1867	"	B. J. Johnson
1868	Dalton	John T. Norris
1869	"	John P. Duncan
1870-71	"	Wiley T. Hamilton
1872	"	Sanford Leake, Elder
1873	"	Perry G. Reynolds, Elder
1874	"	D. J. Weems
1875	"	G. W. Thomas
1876-77	"	W. G. Hanson
1878	"	R. P. Martin
1879-80	"	A. J. Hughes
1881	"	H. M. Newton
1882	"	R. M. Hickey
1883-84	"	J. B. McFarland
1885	"	W. G. Hanson
1886	"	G. T. King
1887	"	J. F. Scurlock (Spurlock?)
1888-90	"	E. M. Stanton
1891	"	W. T. Hamby
1892	"	J. R. Speck
1893	Dalton Ct. and Hamilton St.	M. D. Smith
1894	Dalton Ct.	J. N. Myers
1895	Whitfield	J. W. Gober
1896-97	"	W. R. Kennedy
1898	"	H. D. Pace
1899	"	J. F. Tyson
1900	"	J. W. Bailey
1901	"	A. J. Mann (S)
1902-03	"	J. M. Hawkins
1904-05	"	J. H. Bailey
1906-07	"	N. A. Parsons (S)
1908	"	E. A. Shields (S)
1909	"	J. E. Rooie
1910	"	W. L. Lyons (S)
1911	"	Grover C. Knowles (S)
1912	"	C. A. Allday (S)
1913	"	H. A. Winstead (S)
1914	"	A. W. Conway (S)
1915	"	J. W. Lupo (S)
1916-17	"	Adrian Warwick
1918-19	Varnell	F. R. Smith
1920	"	Tom Williams
1921-22	"	R. W. Greene

DATE	CIRCUIT	NAME
1923	Varnell	R. L. Locke (S)
1924-25	"	R. M. Jones
1926-27	"	M. F. Walden
1928-30	"	J. E. Foster
1931	"	H. G. Garrett
1932-33	"	L. G. Hendricks
1934-35	"	W. B. Mills
1936-37	"	T. R. Sherwood
1938-39	"	E. J. Coe
1940-43	"	R. A. Neal
1944-46	"	E. W. McDougal
1947-49	Pleasant Grove	J. E. Brashear (S)
1949-50	"	George E. Chambers
1950-53	"	A. W. Williams
1953-56	"	C. W. Buice
1956-	"	H. L. Gurley



Bethel, Whitfield County, Georgia

34. BETHEL, WHITFIELD COUNTY, GEORGIA

A few miles from Dalton on the Chatsworth road stands the Bethel Church on a high embankment to the left of the road. According to Misses Ella and Nan Richardson and J. L. Randolph,⁽¹⁾ this church was built before the Civil War on land given by Buford Randolph. Among the pioneers composing its membership were the following:

William Richardson and wife, Nancy
William C. Richardson and wife, Eliza
John M. Richardson and wife, Martha
Lee Richardson and wife, Ann
Widow and children of Alfred H. Richardson
Buford Randolph and wife, Elizabeth
John Wesley Fincher and wife, Rhoda
Mrs. Eliza Harris Tillman
Charlie Cochran
Mary Jane and Ann McCurdy
Churchwell Morris and family
William O'Dell
Luther Rogers and family

The colored members of the congregation occupied pews in the rear of the church. Among the most devout of these were Uncle Lewis Richardson and his wife, Aunt Jane.

Mr. O. M. Stacy of Dalton,⁽²⁾ states that the date of organization was 1851. The first building was of log. In 1888, Rev. Stanton held a big revival at Bethel and as a result a large frame church was built between 1888 and 1890. This building burned in 1924. A smaller frame building was erected the following year. In 1955, the present church with its name and cross in commanding view from the highway, was completed.

In the Whitfield County Court House, at Dalton, Georgia, in Book B, page 50, there is a deed dated February 25, 1851, recorded June 14, 1854. It is for one acre of land from Oramil Clark to William Richardson, William Odell, Jeremiah Roberts, and Rudolph

(1) Whitfield County Historical Commission, *op. cit.*, p. 99.

(2) 1309 Stacy Drive, Dalton, Georgia.

Smith. It "being a parcel of land on which the school house is now built . . ." and is for "school house or academy, and the remaining portion is to be occupied by a meeting house to be built for the use of the Methodist Episcopal Church. Until completion of such church, the school may be furnished with a pulpit and used as a house of worship." The plotting of the acre of land is at the site of the Bethel Church.

The name of Stacy has been associated with Bethel throughout its history. Mr. O. M. Stacy joined Bethel when a boy of twelve and he has been in the church continuously ever since. He was chairman of the building committee in 1925 and again in 1955. He is the oldest son of the late Rev. J. O. Stacy, who joined Bethel when services were held in the log meeting house. He was chairman of the building committee in 1888.

Rev. Coy Burnett is the present pastor. Services are held on the second and fourth Sundays. The membership of the church numbers forty, with seventy-five in Sunday School under the superintendancy of Mr. Miles Holder. Jean Duvall and Johnny Bryson are the organists. The trustees are

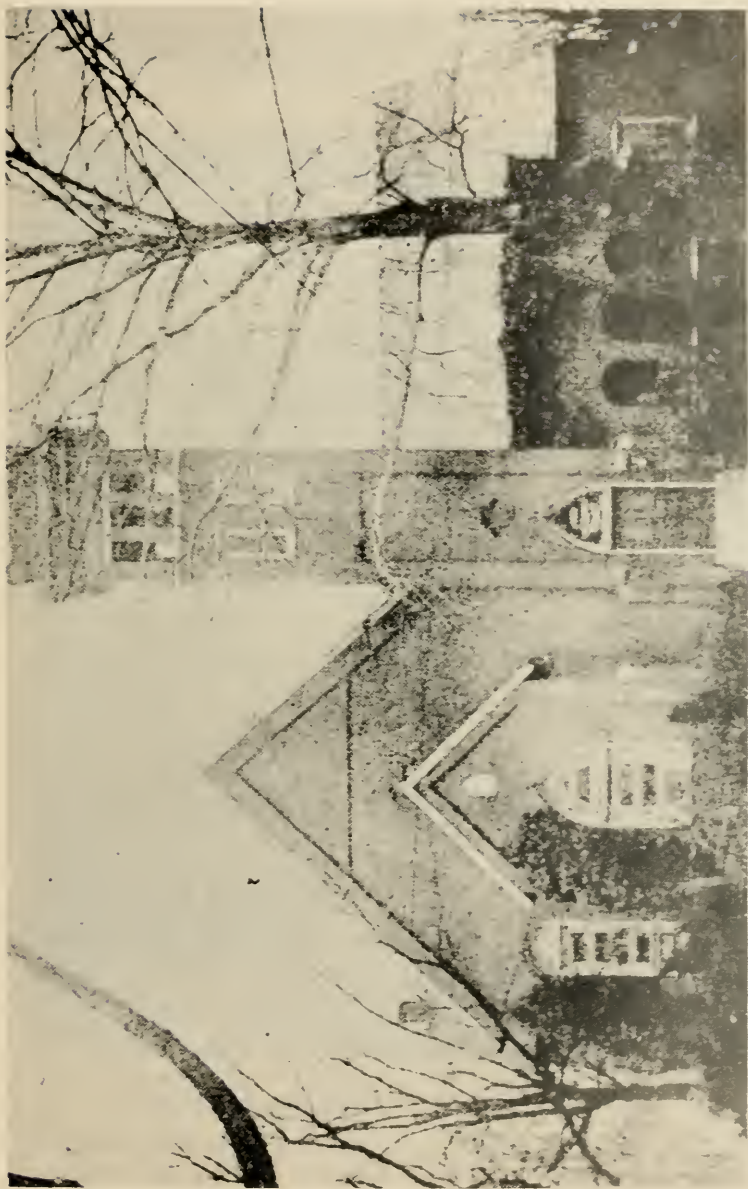
O. M. Stacy
Henry Hair

Eugene Davis
Emett Duvall

Bill Stephens

Mrs. Eugene Davis is president of the Woman's Society of Christian Service, and Mrs. Cecil Burgess is leader of the young people's work.

Situated beside the old cemetery, where those rest who have gone to glory, Bethel stands as a silent beacon to all who pass.



Old First Methodist Church, Dalton, Georgia



Present First Methodist Church, Dalton, Georgia

35. FIRST METHODIST CHURCH, DALTON, WHITFIELD COUNTY, GEORGIA

While Indians were still throughout Whitfield County, Rev. D. F. Fulton and Rev. D. Ring were sent as missionaries to the Methodists among the members of the Nation, at what became Dalton.⁽¹⁾ This was in 1835. David B. Cumming was the presiding elder then and until 1838, when Joseph B. Daughtry took charge. He was followed by Thomas Stringfield, who with John Wesley Hanner edited the South Western Christian Advocate at Nashville. Next came Timothy Sullins as presiding elder. This brings the appointments to 1845, when Russell Reneau was in charge. This was the year when the area including Dalton was turned over by the Holston Conference to the North Georgia Conference.

In 1836, Madison C. Hawk, ranging over the Newtown District which included Dalton, preached there. 1838 found Daniel Paine and Elijah Still, there. The next year William Rush and J. C. Tartar served Dalton, and later Charles K. Lewis, who organized the church at Cleveland, worked in Dalton. These were followed by William Hickey and John Corn as his assistant. Many of the preachers working in the Georgia territory went with the Georgia Conference when the change came at the end of the year 1844.

At the time of the change the Spring Place Circuit comprised all of what is now Murray, Whitfield, and parts of Catoosa, Gordon, and Bartow Counties.

In 1844 the Rev. David Crenshaw was assigned to Spring Place as assistant preacher. Next year Jackson Reynolds served. In 1846 Rev. Levi Brotherton was put in charge.⁽²⁾ During this year the town of Dalton was established, the community having been known as Cross Plains.

About twenty-five or thirty Methodists gathered and worshiped at Clear Springs Academy just north of the Dalton limits. They were the families of Captain William Hammond, Rev. Levi Brotherton, George Chappell, and Bodwell E. Wells. In the fall of 1846, the congregation moved to the log school on the site of the Park City

(1) See pp. 40, 53.

(2) Whitfield County Historical Commission, *op. cit.*, p. 86 ff.

School. In 1847 a frame church was built on the lot now occupied by the Presbyterian Church. The trustees were the men named above as heads of families with the addition of I. V. Wright.⁽¹⁾

Mr. Edward White bought a bell for the church and paid \$250.00 for it. It is still in use by the Presbyterians. Dalton was made a station that same year. Cove, Union, and Sugar Valley were cared for by the same preacher. In 1849 Dalton was unable to support a preacher; so the church was put back on a circuit.

In 1850 Mr. Edward White gave a lot to Methodists on the northeast corner of King and Cleveland Streets. The trustees at that time were:

Captain William Hammond	J. E. Wells
George Chappell	Rev. Levi Brotherton
John Odell	

During 1851, \$500.00 was subscribed for a new building. During that same year, a forty-day revival was held jointly by Baptists, Presbyterians, and Methodists. Rev. Levi Brotherton, for the Methodists, and Rev. John Strickland, presiding elder were in the meeting. There were nearly one hundred conversions. All of the churches were strengthened. That fall of 1851 the Methodist church was finished, and Rev. Levi Brotherton preached the first sermon in it.

The congregation worshiped in this building until after 1865, when the building was replaced by a brick structure. During the Civil War years, there had been no preaching.

The church built a parsonage in 1883 at a cost of \$3,000.00. A new parsonage was built in 1924-1925 valued at \$20,000.

In 1951 the church completed its new building on the new site. The present trustees are:

Phil E. Stone, Chairman	John P. Neal, Sr.
Joe W. Barrett	Dr. Trammell Starr.
Sam J. Head	

(1) Chatsworth, Murray County, Georgia, Court House, Book 1, p. 183, 1851. Also registered Dalton, Whitfield County, Georgia, Court House, Book 26, p. 386.

Preachers Who Have Served Dalton According to Holston Minutes
(there are slight variations with the list given by the Rev. Brotherton
who does not give them by years.)

1852	Richard H. Waters	1888-89	R. W. Bigham
1853	Milton C. Smith	1890	A. G. Worley
1854	Robert F. Jones	1891-92	A. W. Quillian
1855-56	Michael A. Clontz	1893-95	B. F. Fraser
1857	James M. Dickey	1896-99	L. G. Johnson and
1858	John W. McGhee	1899	L. T. Richardson
1859	Wesley P. Pledger	1900-01	T. J. Christian
1860	John W. Turner	1902	H. J. Ellis
1861-64	John M. Richardson (according to Brotherton)	1903-04	W. F. Quillian
1862	John F. Ellison (Georgia Conference Minutes)	1905	T. C. Betterton
1865	C. W. Maloy	1906	R. A. Edmondson
1866-67	John T. Norris	1907-09	J. A. Timmerman
1868	John P. Duncan	1910-13	W. R. Foote
1869	James W. Yarbrough	1914	S. B. Ledbetter
1870	BECAME DALTON DISTRICT	1915-17	J. D. Hammond
1870	George D. Smith	1918-19	R. M. Dixon
1871	William P. Kramer	1920-23	H. C. Emory
1872	Francis A. Kimbell	1924	C. M. Lipham
1873	David J. Myrick	1925	G. F. Venable
1874-75	Thomas A. Seals (Brotherton gives Searle)	1926	G. F. Venable (?)
1876-77	P. M. Ryburn	1927	C. P. Harris
1878	J. H. Baxter	1928-29	C. F. Harris
1879	J. T. Lowe	1930-33	W. G. Crawley
1880	J. W. Lee (According to Brotherton)	1934-37	L. M. Twiggs
1881-84	Simon P. Richardson	1938	L. W. Collins
1885-86	J. B. Robins	1939-40	Irby Henderson
1887		1941-44	C. L. Middlebrooks
		1945	
		1946-48	H. H. Jones
		1949-52	Paul A. Turner
		1953	J. H. Barton
		1954-	D. L. Hagood

Material was furnished by:

Mr. Thomas H. McMillan, Dalton, Georgia.

In the Whitfield County Court House at Dalton, Georgia, a deed dated April 26, 1859, records that Thomas K. B. McSpadden transferred to the trustees of the Methodist Episcopal Church, South, one acre of land "for a place of preaching and religious teaching." The trustees listed were: John M. Richardson, Adam Metts, Sr., F. A. Thomas, Buford Randolph, and John B. Griffin. The location is Lot 292, District 12, Section 3, and is located on the Holly Creek Road southeast of Dalton. The identity of this church has not been determined.



Tunnel Hill, Whitfield County, Georgia

36. TUNNEL HILL, WHITFIELD COUNTY, GEORGIA

In 1894 the trustees of the Methodist Church were:⁽¹⁾

W. H. Foster	J. L. Heggie
I. H. Harlan	T. Jeff Smith
C. P. N. Harris	

They gave a deed to the F. & A. Masons, and in this transaction they refer to the original deed as having been made in 1858, naming Clisbe Austin as the original trustee.⁽²⁾

The brick building which was built by Mr. Austin, was used for stables by the Federal troops during the Civil War. The store building of Major Guthrie and the home of W. H. Foster were used as hospitals for the ill and wounded.

Early members of this church were:

Dr. and Mrs. Emerson	Mrs. Judith Hardy
Mr. and Mrs. Dave Morelock	Mrs. W. H. Foster
Mr. and Mrs. James Ault	Mr. and Mrs. Bearden
Emma and Tina Rogers	Joseph Rogers

Another deed dated August 29, 1892,⁽³⁾ records the transfer of one and a half acres of land from Matilda C. Emerson, Sallie A. Heggie, Fannie E. Flemister, and William H. Emerson, to the trustees of the M. E. Church, South, who were as follows:

I. H. Harlan	W. H. Foster
C. P. N. Harris	B. H. Stevenson
R. L. Harlan	R. A. Wyatt
T. J. Smith ⁽⁴⁾	J. L. Heggie

Miss Mamie Foster says that the big brick building that stood across the railroad had the Masonic Hall above and the church beneath.

(1) Whitfield County Historical Commission, *Official History of Whitfield County, Georgia*, p. 116.

(2) On March 6, 1858, Clisbe Austin sold one acre, all the land south of the church, lying between the two roads, to the Tunnel Hill M. E. Church, South, trustees: Benjamin F. Lee, Robert M. Hamilton, Joshua Harlan, Isaiah H. Harlan, William T. Austin, Thomas A. Eldridge, James M. Kanor, Defan T. Fulton, and Frances W. McCurdy. It would seem that the church was already in existence when this deed was given. No earlier record was found: Whitfield County Court House, Dalton, Georgia, Book C, p. 479.

(3) Whitfield County Court House, Dalton, Georgia, Book O, pp. 734-735.

(4) Tom Smith, grandson of T. J. Smith, has the last deed in his possession.

General Sherman stabled his horses in the church during the war, meaning, of course, the Civil War of the 1860's. Clayton Quillian built the present church in 1893-1894. That was the occasion of the deed transferring the original property to the Masonic Order. The old brick church, Miss Mamie Foster tells us further, had columns to support the ceiling. The young folks liked to sit behind them. This brick church was used until 1894 and was torn down about 1895.

Old church records show the names of early members. Mrs. M. C. Emerson joined the church by certificate July, 1850.

Mrs. Nancy E. Morelock-----1856
 Mrs. Catherine Smith-----1857
 Miss Sofina Rogers-----1858
 Mrs. Hannah Ault-----1858
 Mrs. Benjamin Stevenson----1870
 Mrs. Elizabeth Stevenson----1870
 Mrs. J. A. Heggie-----1870
 Mrs. Cora Smith-----1874
 Mrs. Emmeline R. Rogers----1874
 Mrs. Elizabeth Ault-----1874
 Mrs. Cora Foster Murray----1878
 Mrs. Fanny Flemister-----1878
 Mrs. Emily Foster-----1879
 Mrs. Sallie Smith-----1883
 Mrs. Lou Foster McClure----1884
 Mrs. Fannie E. Bates-----1884
 Dr. I. H. Harlan-----1885
 Mrs. Mary Harlan-----1885
 Mrs. Annie Harlan Jordan
 (Miss Annie) -----1885
 Rev. A. J. Hughes was pastor
 and he took in seventeen that year.
 Mrs. J. A. Fain-----1886
 Mr. Joseph Rogers-----1886
 Mrs. Bonnie Smith Flemister
 by profession -----1886
 Mrs. John D. Rogers,
 November 6, 1887

Mrs. Ruth Harlan Foster
 October 1, 1888
 Twenty joined that year under
 the pastorate of B. T. Payne.
 Mrs. Achee Calloway
 September, 1890
 William Murdock -----1890
 He went to preaching from the
 church. J. R. Speck was pastor.
 Seventeen joined that year.
 Miss Minnie Rogers-----1891
 Miss Bonnie Stansell-----1891
 T. O. Eldridge-----1891
 The pastor was F. W. McClesky.
 He received twenty into the church
 that year.
 Miss Mamie Foster's sister,
 Clara, joined in-----1893
 Mrs. Ann Moody-----1895
 Lizzie Moody -----1895
 Mary Moody -----1895
 Fannie L. Moody-----1898
 Fleta Smith Moore-----1899
 Dan Smith -----1899
 Tom Smith -----1899
 Mrs. Josie Foster Moody----1899

The Woman's Society for Christian Service, which had its beginning as the Woman's Missionary Society, has given seventy-four years of service. Charter members of this organization were:

Mrs. M. C. Emerson Mrs. Cora Murray
 Mrs. Emily Foster Mrs. Fannie Flemister
 (mother of Miss Mamie Foster)

Pastors of Tunnel Hill Methodist Church

(furnished by Miss Mamie Foster)

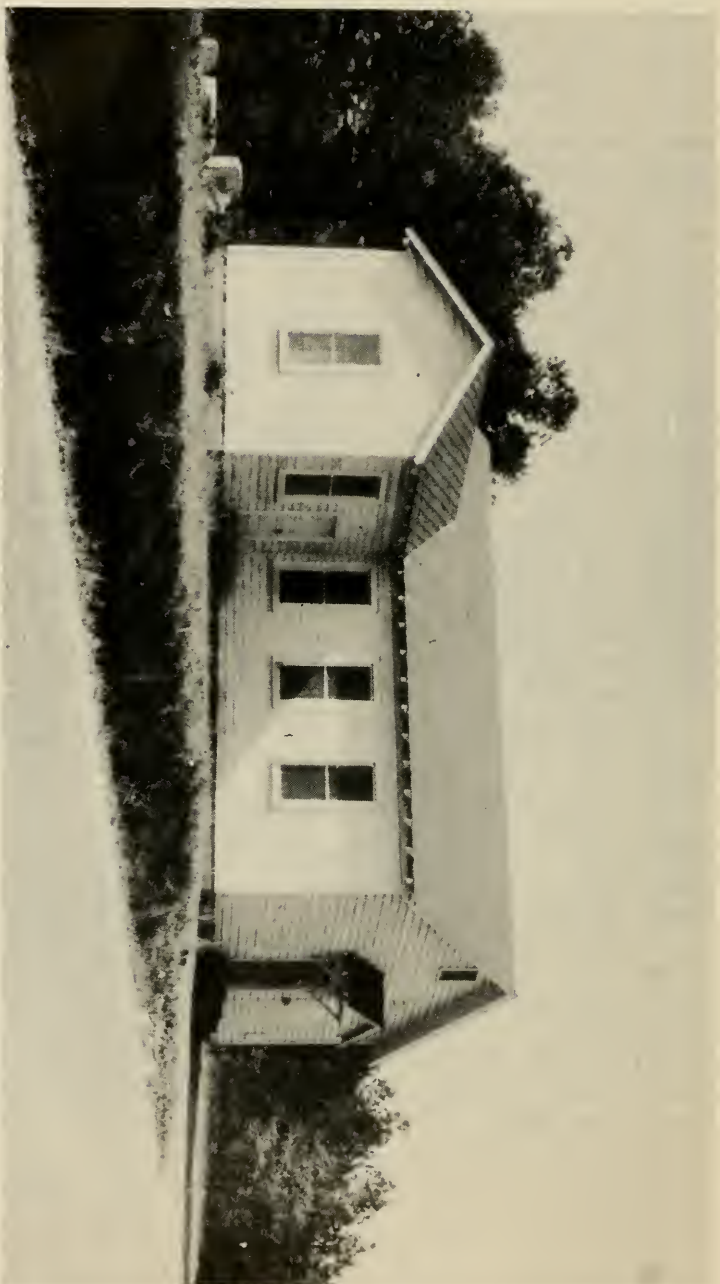
1874	D. J. Weams	1916	D. A. McBrayer
1879	G. W. Duval	1917	W. E. Brown
1882-83	W. T. Laine	1918-19	J. A. Griffies
1884-85	A. J. Hughes	1920	J. T. Richardson
1886	W. D. Shea	1921-24	J. R. Jones
	T. J. Morgan (supply)	1925-26	C. B. Drake
1887	B. F. Payne	1927	S. H. Dixon
1889	M. A. Philips	1928	R. B. Hawkins
1890	J. R. Speck	1929	H. J. Zoller
	B. H. Greene	1931	O. P. McDermont
1891	F. W. McCleskey	1932-34	L. F. Huckaby
1892	J. W. Gober	1935	A. S. Ulm
1893-94	Clayton Quillian	1936	J. K. Brown
1895	W. G. Hanson	1937-38	W. E. Chapple
1896-97	George L. Chastain	1939-40	W. T. Daily
1898-99	F. E. Davenport		(died June 1940
1900	F. M. C. Eades		Parker filled out year)
1901	E. A. Ware	1941	C. J. Grilhe
1902-03	A. S. Hutchinson	1942-43	J. E. Brashear
1904-05	N. E. Ware	1944-46	T. L. Rutland
1906-07	E. G. Thomasson	1947-48	O. R. Dyer
1908-10	N. A. Parsons	1948-50	J. B. Orr
1911	G. H. Yarbrough	1951-53	Albert Bruce
1912	Sam Hagan	1954	L. B. Linn
1913-14	Rev. Allday	1955	R. R. Baker
1915	B. L. Betts	1956	Cecil Dudley

The present Trustees of Tunnel Hill are: Henry Epps, Carl Griffin and Charlie Jay.

The Board of Stewards for 1956 includes:

Enfield Griffin	Paul Stevenson	Charlie Jay
Morris Moody	Hiram Griffin	Mrs. J. L. Rogers
Clarence Nuckolls	John Giddens	Tom Smith, Chairman

Today, Tunnel Hill Methodist Church has one hundred thirty-three members. Mrs. Mary Jordan Smith(mother of Tom) is the faithful organist. Steeped in tradition and history, with sixty-two years of living in the present building, the members of Tunnel Hill Methodist Church are working and planning for a future of still greater service to their community.



Cove, Whitfield County, Georgia

37. COVE METHODIST CHURCH, WHITFIELD COUNTY, GEORGIA

The Cove Methodist Church is on the Dug Gap Road, in the southern part of Whitfield County, about twelve miles south of Dalton. Two miles to the east runs Highway 41 from Dalton to Calhoun. A few miles to the south leads to Gordon County and Sugar Valley. Cove Church is in the little community called Carbondale.

Rev. Levi Brotherton writing of the work of the Methodist Church in Dalton in the year 1847, says,⁽¹⁾ "At the session of the annual conference held at Madison that year, Dalton was made a station, and attached to it were three country appointments, viz: the Cove, Union and Sugar Valley. Rev. Levi Brotherton was placed in charge."

Mr. H. H. Bramblett, one of the present trustees of Cove, recalls that his father, Robert Bramblett, spoke of the old log church, which stood a little north of the present building. Mr. C. E. McCollum, another trustee at present, says that the log church was Episcopalian, but that the Methodists worshiped in it.

Mr. O. L. Redwine, who is also a trustee at the present time, produced information concerning the first available deed. A. J. Barnett and his wife, Jane, sold the "one square acre" "on which the Cove church now stands." The date of the deed is February 8, 1866.⁽²⁾ The trustees at that time were:

William A. Robins	George W. Simmons	William Tate
Michael Redwine	John O. Owen	James Hicks
	Henry K. Maine	

Christmas Day, 1938, was on Sunday. An unusually good fire was built to heat the church that morning. Coals rolled out of the old wood stove and the building burned to the ground.

The present frame building stands close to the road with its cemetery coming up to it on the three other sides. The plaque on the corner of the church reads:

(1) *Official History of Whitfield County, Georgia*, p. 88.

(2) Recorded: Whitfield County Court House, Dalton, Georgia, February 23, 1866, Deed Book E, pp. 209-210.

Cove Methodist Church

Organized 1867⁽¹⁾

J. F. Redwine

B. F. Borders

C. E. McCollum

Avaleen Bradford

J. R. Owens

A. W. Johnson

Carrie Mote

M. H. Smith, Pastor

Erected 1939

The complete roll of trustees now in office follows:

H. H. Bramblett

O. L. Redwine

C. E. McCollum

Joe Hall

The pianist is Mrs. Elaine Manus. Vernon Hawkins serves as Sunday School Superintendent. Mrs. O. L. Redwine is president of the W.S.C.S. Betty Hawkins is president of the youth work, and Mrs. Parker Rogers and Mrs. O. L. Redwine are councillors.

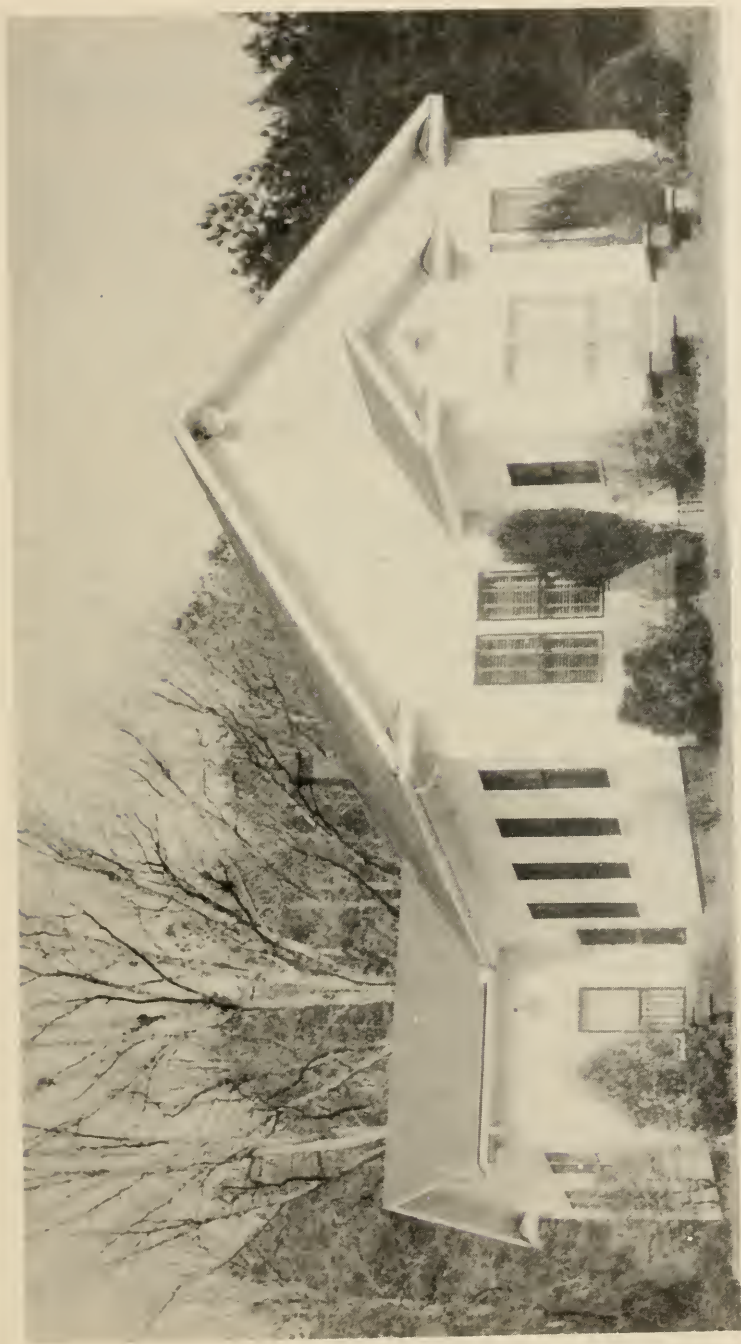
The door to the church was not locked, so I pushed it open and went inside. The Sunday afternoon April sunshine seemed doubled in brightness in passing through the frosted glass windows. A small bulletin board gave me the last report.

Attendance today	47
Offering today	\$22.47
Attendance last Sunday.....	49
Offering last Sunday.....	\$48.91
Number on roll.....	90

A vase on the altar desk held flowers still fresh, lilac, wisteria, and gracefully drooping spirea. The Bible lay open at the fifty-first chapter of Isaiah:

"The spirit of the Lord is upon me."

(1) We have given proof that it was a "going" society as early as 1847.



New Echota Methodist Church, Route 3, Calhoun, Georgia

38. NEW ECHOTA, GORDON COUNTY, GEORGIA

The capital of the Cherokee Indian Nation, Echota, meaning town, was near the mouth of the Little Tennessee River, not far from the southern boundary of what became McMinn County, Tennessee. The treaty between the Indians and the United States Government at the close of the Revolution, pushed the northern boundary of the Cherokee holdings southward to the very doors of their capital. This resulted in the removal of their seat of government to New Echota,⁽¹⁾ which was situated two and a half miles northeast of the present town of Calhoun, Georgia, where the Coosawattee and Conasauga Rivers flow together.

It was at New Echota that the first newspaper published in Georgia, the PHOENIX, founded in 1828, was printed in Cherokee using the syllabary of Sequoyah, and printed in English. Here the editor, Elias Boudinot, and his white wife, Harriet Gold Boudinot, lived and here Harriet is buried in the tribal cemetery at New Echota. The Cherokee Indian Memorial erected by the United States Government, at New Echota, and dedicated September 17, 1931, tells the story.

In the Holston Conference Minutes for 1835-1836, the New-town District is first recorded. The only stations were Chatooga (*sic*) (later called LaFayette) and Spring Place. The missions were New-town, Elijah, Hiwassee, Valley Town, Coon Town, and Oothcalooga. In 1839, after the Indians had left, there were only three, namely, Cleveland, LaFayette, and Spring Place.⁽²⁾

Then came the white man with more church organizations. Retaining the old name of New Echota, a Methodist Society was formed near the Indian capital of that name, November 21, 1844. Class meetings were held regularly. There was preaching as often as the circuit rider could make the rounds. On the first Friday in May and again in September, also the Friday before each Quarterly Conference, the society observed fasting and prayer.

On October 29, 1875, the society reorganized itself as New Echota Methodist Church, South. The first building was made of

(1) James Mooney, *19th Annual Report of Bureau of Ethnology*, 1897, pp. 207, 518.

(2) See pages 41, 42.

logs. This was used until 1886. At that time a frame church was built. In 1912, a new building was erected on a lot given by Dr. Reeves in the Newtown community, and in 1937, the congregation moved to the outskirts of Echota Mill Village. In 1940, the present church was built.

In 1876, the record shows that the trustees were:

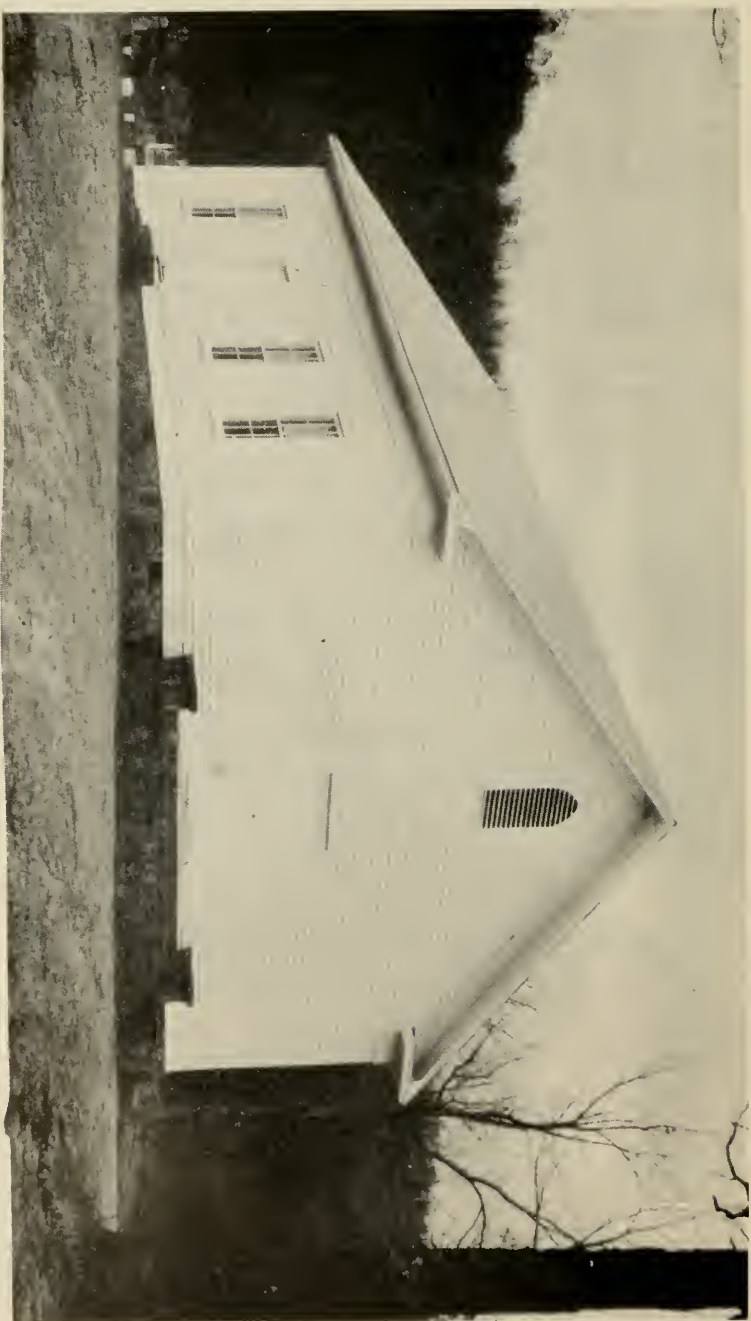
W. J. Reeves	G. Phillips	R. Prater
Bill Bolding	B. F. Conway	H. R. Bolding

The 1956 trustees: Ira Holland, G. B. Smith, and J. G. Pye. The membership is between seventy-five and eighty. Rev. Paul H. Stokes is the pastor (1957).

The earliest deed found in Gordon County, pertaining to the New Echota Church, was recorded April 23, 1858. No trustees were listed. That property was sold and the deed was dated December 4, 1869.

New Echota, what a heritage it has! Today the New Echota Methodist Church stands as a link between the pioneering efforts of our forefathers, and the fields white unto the harvest.

Material furnished by: Rev. J. M. Perryman, Pastor, 1955.



Sugar Valley, Gordon County, Georgia

39. SUGAR VALLEY, GORDON COUNTY, GEORGIA

We raced ahead of the January storm, to Calhoun in Gordon County, Georgia. Turning northwestward through Sugar Valley (so named because of the abundance of sugar maples) we passed through the little town of the same name, and on to the home of Mrs. Hudson Harbor.

The house stood on a gently rising knoll, surrounded by guardian oaks of some two hundred years. The house, itself, had seen a century, for its perpendicular white boarding, its square veranda symmetrically placed between ample windows with their green shutters, spoke loudly of pre-Civil War times.

Inside, the log fire hummed gently to itself, while Mrs. Harbor and I examined a yellowed deed and an old church record book. On January 10, 1857, Joshua Daniel deeded to

James G. Gaines)

L. D. Cole) Trustees of the Methodist Church

William H. Black)

(James Gaines) Trustees of the Sugar Valley

and (L. D. Cole) Lodge of Knights of Jericho

for church and lodge, three acres of land, lying "under and around the building jointly occupied and used as a church, and lodge of Knights of Jericho."

Mrs. Harbor thinks the church was organized in 1856. This deed was signed by J. H. Harber (*sic*) who was Mr. Hudson E. Harbor's grandfather, and by John Malone, Justice of the Peace. It was recorded March 19, 1857, in Calhoun, Gordon County, in Book C, page 625. Mrs. Harbor thinks it probable that the original building was two stories, the ground floor for church and the upper one for lodge use. This is substantiated by Miss Mindell Damewood, a member of Centenary Church, Chattanooga. She says that her mother told her that the second floor was reached by a ladder to a trap door. She also tells of one occasion when some boys got into the lodge room and tried on the Knights of Jericho regalia.

From the deed we turned to the old record. In 1871, there were 25 males and 22 females on the church roll. In 1905 a big protracted

meeting was held, and so many people came to the altar at the same time that the floor caved in. The next morning enough male members gathered to repair the floor, and that night the meeting continued.

PASTORS FROM THE RECORD BOOK

1872	G. C. Rankin	E. M. Bartenfeld
1875	T. J. Simmons	H. B. Landrum
1880	M. M. Edwards	F. F. Ellison
1887	E. J. Hendricks	Vernon Windom
1889	J. T. Tyson	J. R. Bartlett
1894	A. Lester	Russell Bow
1895	A. H. S. Bugg	G. Schroerlucke
	W. F. Walden	C. A. Kinsey
	S. A. Dailey	P. T. Fry
	H. O. Green	A. W. Conway
	J. B. Stephenson	J. A. Griffith
	G. T. Sorrell	Nelson Hinsley
	W. F. Dailey	Van B. Harrison
	M. H. Smith	N. F. Hayes
	A. S. Ulm	J. W. Lee
	R. J. Donaldson	J. T. Richardson
	W. A. Lamar	J. L. Allgood
	B. M. Bowen	

PRESIDING ELDERS

1872	M. M. Edwards	1896	N. A. Parsons
1872	W. J. Scott		J. W. Bale
1873	R. W. Bigham		R. E. Bradley
1875	D. J. Myric		A. B. Pendleton
1876	H. M. Quillian		A. M. Sprayberry
1880	H. Parks		E. A. Shields
1894	F. F. Pierce		D. P. Johnston
	Frank Quillian		R. M. Jones
	-----Harris		J. R. Poteet
	(father of Dr. Pierce Harris, pastor of First Church, Atlanta)		

Turning to present history, the trustees are: Lewis Holsomback, Mrs. A. G. Harris, and Mrs. William Cox. The Sunday School Superintendent is Mr. A. G. Harris, and Mrs. Sudie Callaway is the organist. At present there is no women's society, and the youth work is not organized. The present roll shows forty-three members.

By this time the storm had caught up with us, and now we joined my brother and Mr. Miles Hutchinson, a student at Emory University in Atlanta. While the rain lashed at the windows, we talked more history. Mr. Hutchinson's father had met his mother at the Sugar Valley church, and later they were married there. Mr. Hutchinson is a great-great grandson of Mary McNeely. Mrs. Harbor explained that Mary McNeely was born in 1797, a real daughter of the American Revolution. She is buried in the Sugar Valley Methodist Cemetery.

She lived to be 104. She had four daughters, all sleeping near her. Mrs. A. G. Harris, a present trustee, Mrs. Wilmar Hutchinson, Mile's Mother, and Mrs. Myrtle Cox, as well as Miss Mindell Damewood, all are great-granddaughters of Mary McNeely.

The storm was spent, so we went to the church where the cemetery with its many markers, lay behind the building. The family names that bear witness in marble to the passing years are these: Quillian (Mrs. Harbor was a Quillian. Her brothers, H. N. and Lawrence, are in the St. Elmo Methodist Church in Chattanooga.), Mitchell, Edge, Damewood, Mabry, Rufus Pittman (Judge Pittman of Cartersville, and Carter Pittman of Dalton are nephews), Stagg, Groover, Cox, Cooley, Gwin, Brown, Price, Jackson, DeFoor, Lawrence, Tweedell, Woodruff.



First Methodist Church, Calhoun, Gordon County, Georgia

40. FIRST METHODIST CHURCH, CALHOUN, GORDON COUNTY, GEORGIA

On the Oostanaula River, in the center of Gordon County, Georgia, at the site of what was once called Dawsonville, stands Calhoun. Part of Gordon County was taken from Floyd and Cass (now Bartow) Counties, in 1850, and part from Floyd and Murray in 1852. Also in the year 1852, the village of Calhoun was incorporated, and within the same year the Calhoun Methodist Episcopal Church drew its first breath of life.

The initial property of the little band of worshipers was a large lot at the corner of Court and River Streets, which was donated by United States Senator John P. King, of Augusta.

A crudely constructed building was erected on that site and it was used until 1874, when the congregation purchased a parcel of land on the corner of North Wall and Trammell Streets. A new and more adequate house of worship was built and this was used until March 20, 1888, when the building was demolished by a cyclone. This was a heavy loss to the small but loyal membership. By the following year, however, the congregation was housed comfortably in a new and better building, completed at a cost of \$2,500. Dr. H. C. Morrison preached the dedicatory sermon in May, 1889.

The site chosen was a few yards south of the former church. The lot was conveyed from Mrs. A. E. Ellis in 1888, to the following trustees: Z. T. Gray, C. C. Harlan, and T. M. Ellis. This document and a quit claim deed from L. I. Camp, to strengthen the title, are recorded in the Clerk's Office at Calhoun, in Book J, pages 462-464.

Like its predecessors, this building was of wood construction, was of one story, contained an entrance alcove, and an auditorium that served also as a Sunday School room.

Until this time, the church had not owned a house for the residence of its minister, but in 1896, a parsonage was built on the church lot. The Rev. Clayton Quillian, the pastor, took an active part in its construction.

In 1905, the Calhoun church was made a station. Prior to that time, the members were ministered to by circuit riders who held

services, conducted funerals and weddings, consoled the bereft, visited homes, and held meetings in the community.

By 1916, the growth of the membership demanded larger quarters, and a movement was launched for a new, more modern building. Under the leadership of Rev. C. M. Lipham, the pastor, who was also an architect, a structure of brick and marble was erected. The building contained an auditorium seating six hundred people, Sunday School rooms, a kindergarten, a kitchen, furnace, electric lights and other conveniences which were available at that time.

Probably the outstanding feature of the new edifice, was the exquisite memorial windows placed in honor of

Thomas M. and Susan A. Ellis

James M. and Milda Harbin

Zack T. and Elizabeth Gray

John M. and Mary I. Jarvis

Roberta Harris Wilson

Major A. Roff

Sarah Elizabeth Crutchfield

T. E. Reeve, first missionary, 1916

One window worthy of special note, was dedicated to Harriet Gold Boudinot,⁽¹⁾ and another window, of beautiful design, the gift of G. A. Hall, was dedicated to "The Poor of This Church." A tablet at the entrance to the Sunday School auditorium was inscribed:

Leila Mooney Hall

Promoter and First Supt.

Elementary Dept.

Calhoun Methodist S. S.

"Her good works do follow her."

The building committee appointed was O. N. Starr, L. Moss, and J. B. G. Erwin. A committee to solicit subscriptions for the building fund was composed of

O. N. Starr

E. L. Jackson

R. R. Owen

A. B. David

P. C. Dunagan

L. N. Legg

T. A. Hopper

F. L. Hicks

C. C. Willis

J. G. B. Erwin

C. F. McLain

Mrs. G. A. Hall

The church was completed in 1917, at a cost of \$26,000, and it was dedicated August 5, of the same year, by Bishop Warren A. Candler.

(1) See page 292.

Adjacent lots, both north and south of the church property, were purchased. Parts of these were sold, and the parsonage remodeled at a cost of \$4,000.

It was with a sense of deep regret mixed with a realization of necessity, that the congregation voted in 1948, to embark again on an expansion program. Church facilities had become inadequate, and gradual encroachment of the commercial area was also a deciding factor. A lot at the corner of Line and College Streets was purchased in 1948, from Miss Lulie Pitts, at a cost of \$8,000.

Again a building committee was named. The group was composed of C. W. Fruit, J. H. Reeve, and T. J. Brown, chairman. Under the forceful leadership of J. L. Spink, the finance committee did an outstanding job. Those who served under him were:

A. B. David	Sam Powers	Mrs. Annie Maude
Thomas J. Brown	Willie V. Owen	Wise
Dr. M. M. Ellis	James Starr	Mrs. J. M. Wright
C. L. Moss		J. H. Reeve

A gigantic undertaking loomed ahead, but enthusiasm was keen, and as in the past, the church responded to the new challenge with imagination. Credit for the inception of the undertaking must be given to Rev. Y. A. Oliver. Under his virile leadership, the program was conceived, and his dream was on the verge of fruition, when the North Georgia Conference saw fit to transfer him to another pastorate.

He was succeeded by Rev. C. W. Fruit, and to him Calhoun Methodists owe eternal gratitude. In his efforts to make of the new structure a church of real beauty and distinction, he found no detail too insignificant for his careful consideration. His outstanding ability, his determination for perfection in his Lord's House, and his consecration to duty, made his stay in Calhoun an epochal time in church annals.

The late William Crutchfield, distinguished architect of Chattanooga, Tennessee, was employed to submit plans for consideration. An impressive building of colonial design was the final selection of the committee, and under the guidance of Rev. Fruit, the walls of the new Calhoun Methodist were speedily raised.

Ground-breaking ceremonies were conducted at the new building site on Sunday afternoon, June 5, 1949. Dr. J. E. Billings, chairman

of the official board, presided. T. J. Brown, chairman of the building committee, was accorded the honor of wielding the spade which broke ground for the new house of worship. On Sunday morning, June 4, 1950, the church was host to an overflowing congregation of members and friends, when the new sanctuary was opened for worship. The old church building was sold for \$20,000, and this amount augmented by many generous gifts and pledges from members, made it possible to announce in June, 1952, that the entire cost of \$132,000 had been paid in full.

The handsome new church is furnished in a manner befitting its imposing exterior. Some of the beautiful memorial windows were removed from the old sanctuary, and placed in the new one, and four new windows were added. Radiant in color, rich in spiritual significance, and vibrant with a warm, human quality, these windows tell a soul-stirring story that finds a response in the hearts of all who see them. It was not deemed wise to remove six of the windows, but those in whose honor they had been placed, now share a composite memorial. Their names inscribed on a tablet of finely cast bronze, occupy an honored place in the vestibule, to the left of the sanctuary doors.

The church received a large number of memorial gifts which were placed in the new building. Mr. and Mrs. Sam Powers donated the church spire as a memorial to Mrs. Power's father, Lawrence Moss, and a window in memory of her mother, Jennie A. Moss. Handsome, colonial bronze lanterns at the entrance were given by Mrs. C. E. David; and Mr. and Mrs. Estes David as a memorial to their husband and father, Claude E. David. Mr. and Mrs. E. H. Ramsey gave a piano to the Primary Department in memory of Mrs. Ramsey's mother, Alma Slappey Jones.

As a memorial to their parents, Ellen B. and George W. Koon, and Bertie B. Hall, Dr. and Mrs. Wilbur Hall gave the flood lights on the front lawn and a window typical of the stained glass artistry used in the sanctuary. Two other windows of this type were given, one by Judge and Mrs. J. H. Pascal to honor Mrs. Pascal's mother and father, Thomas W. and Ida H. Harbin; the other by Dr. and Mrs. Fred Bolding with Miss Alda Bolding, in memory of Thomas A. McLain and Mary Bolding McLain.

Miss Madge Moss presented the Intermediate Department of the Sunday School with Sallman's inspired picture, "The Head of

Christ," in honor of her mother, Madge Slagle Moss. The children of Rev. A. C. Cantrell contributed the handsome pulpit stand as a memorial to the beloved former pastor, Rev. J. T. Eakes. A portrait of Mrs. J. G. B. Erwin, faithful worker for many years, hangs over the mantle of the ladies' parlor, a tribute from her children, Mr. and Mrs. Rice Erwin, Mr. and Mrs. Frank Jolly, and Dr. and Mrs. L. E. Black. In memory of their parents, Mr. and Mrs. John I. Boston gave the communion table and chairs; and Mrs. Tom Brown, Mrs. Luke Spink, and Jack Boston gave the harmoniously proportioned altar set. Mrs. Jewell B. Reeve gave a piano in honor of her husband, Charles Phillips Reeve, who from childhood until his death, was a faithful member of the First Methodist Church.

During 1953-1954, the first year of service of Rev. John C. Moore, who is the present pastor (1957), the contract was signed for air-conditioning of both the sanctuary and the church school building. In January, 1957, the church was presented with a Tower Music System by C. M. Jones, in order that it might speak his great love for God and his appreciation of the message of the church. For services, the church already had an electronic Baldwin organ, and today Mrs. T. B. David serves as full time musical director. Mrs. Tom David is the organist.

Calhoun's first Missionary Society was organized in April, 1880, under the guidance of Rev. and Mrs. M. L. Underwood, assisted by Rev. W. A. Parks, Presiding Elder. Mrs. Robert Wilson was elected the first president. During the critical years of building, the W.S.C.S., led by Mrs. J. E. Billings, and later by Mrs. J. L. Spink, worked enthusiastically to raise funds to purchase the furnishings which adorn the church today. The present society under the leadership of Mrs. Sam Powers, is divided into three circles and the Wesleyan Service Guild.

The church program of youth work had its beginning in 1886, when Mrs. B. M. Harlan organized a group of children and designated them by the poetic name of "Little Lights." Their leader was entitled, "Lady Manager." In 1903, the Juvenile Missionary Society was formed under the direction of Mrs. P. M. Tate, now of Fairmount. In 1922, the Calhoun Young People's Auxiliary came into being, and this was later succeeded by the Epworth League. In 1939 the name, Methodist

Youth Fellowship, was assumed. The president is Eddy Smith (1957). Mrs. J. B. Watts organized the first Cradle Roll.

The educational work of the church has been carried on from the earliest days of its history. The present enrollment of the Sunday School is 350 under the superintendency of George Chambers, with Mrs. L. C. Brownlee as secretary. The present church membership is 450. W. F. Bond is chairman of the Board of Stewards.

Among those pastors who have left a deep impression on the lives of the church members are Clayton Quillian, S. A. Harris, Frank Quillian, E. D. Hale, E. G. Mackay, C. M. Lipham, T. J. Branson, J. T. Eakes, S. D. Cherry, R. C. Cleckler, G. F. Venable, Robert Armour, William Gardner, Y. A. Oliver, and C. W. Fruit. Rev. J. T. Eakes, possibly the most beloved of all ministers who have served this church, made Calhoun his home after his retirement. His was a "form and combination, indeed, where every God did seem to set his seal to give the world assurance of a man."

A complete roster of ministers and presiding elders serving the Calhoun First Church since 1876, follows:

	PASTORS	PRESIDING ELDERS
1876	A. C. Thomas	D. J. Myrick
1877	J. M. Dickey	A. M. Thigpen
1878	A. M. Williams	" " "
1879	M. L. Underwood	" " "
1880	" " "	W. A. Parks
1881	N. Z. Glenn	" " "
1882-83	B. E. L. Timmons	J. F. Mixon
1884	J. A. Rosser	J. F. Quillian
1885-86	G. W. Thomas	" " "
1887	R. R. Johnson	" " "
1888	" " "	John Lowery
1889	Simeon Shaw	" " "
1890	L. P. Winter	A. G. Worley
1891	" " "	J. B. Robbins
1892	W. T. Hamby	W. C. Dunlap
1893-94	" " "	H. J. Adams
1895	B. H. Trammell	" " "
1896	Clayton Quillian	" " "
1897	" " "	A. W. Williams
1898	M. S. Williams	" " "
1899	S. A. Harris	" " "
1900	" " "	B. P. Allen
1901	J. W. Hunt	" " "
1902	J. C. Atkinson	" " "
1903	" " "	Ford McCree
1904	J. F. Davis	" " "
1905-06	G. D. Stone	" " "
1907-10	Frank Quillian	W. P. Lovejoy

PASTORS		PRESIDING ELDERS	
1911	J. D. Turner	T. J. Christian	
1912-14	E. G. Mackay	W. T. Irvin	
1915	W. S. Branham	" "	
1916-17	C. M. Lipham	S. B. Ledbetter	
1918	J. MacD. Radford	" "	
1919	" " "	J. F. Yarbrough	
1920-22	T. J. Branson	" " "	
1923-25	E. D. Hale	S. A. Harris	
1926	J. T. Eakes	" " "	
1927-28	" " "	Frank Quillian	
1929-30	S. D. Cherry	" "	
1931-32	" " "	J. R. Turner	
1933	R. C. Cleckler	" " "	
1934	" " "	A. M. Pierce	
1935	G. F. Venable	" " "	
1936-37	J. H. Allison	" " "	
1938-40	W. H. Gardner	J. S. Thrailkill	
1941	" " "	C. M. Lipham	
1942-43	R. L. Armour	" " "	
1944-46	Y. A. Oliver	" " "	
1947	" " "	M. P. Manning	
1948-50	C. W. Fruit	" " "	
1951-52	G. M. Acree	H. C. Stratton	
1953-54	John C. Moore	" " "	
1955--	" " "	W. H. Gardner	

Material furnished by:

Mrs. Jean Herrin Bond, Calhoun, Georgia.

Rev. John C. Moore, Pastor, First Methodist Church, Calhoun, Georgia, 1953-

Lulie Pitts, *History of Gordon County, Georgia*, Press of the

Calhoun Times, Calhoun, Georgia, 1933.



Summerville Methodist Church, Summerville, Georgia

41. SUMMERVILLE, CHATTOOGA COUNTY, GEORGIA

As the Cherokee Indians moved out of North Georgia in 1838, the white people moved in. At Summerville among these there were Methodists who soon organized themselves. In 1842 or 1843 a building 40x60 feet for a union church was erected. It had neither glass windows nor a ceiling, and a trumpet took the place of a bell.

On March 5, 1849, lots 6 and 7 in block 17 were deeded⁽¹⁾ to the trustees of the Methodist Episcopal Church, South, by the five justices of the Inferior Court:

Benjamin Branner

Green B. Garrett

William Marlow

John Rowe

Thomas Powell

It is interesting to note that the justices gave, rather than sold, the property "in consideration for the love and affection they (the justices) have for the Almighty God." The trustees receiving the land were:

James M. Hamilton

John L. Early

Joseph Thomason

James T. Grinnett

George W. Clemmons

John Scurry

E. L. Rosser

F. A. Kirby

Robert Early

The first church was built in 1849 or 1850. The second church building was erected in 1875-1876, and the third and present building dates to 1907-1908, while the beloved Jesse O. Brand was pastor. The last building committee was composed of:

T. J. Simmons

C. C. Cleghorn

G. J. Moyers

L. B. McGinnis

E. W. Sturdivant

The last service in the second house of worship was the funeral of Mrs. T. A. Powell. This building was given to the city, moved and used by the colored children for a grammar school.

The first Quarterly Conference held at Summerville was April 4, 1849, by A. T. Mann, P. E., when J. H. Ewing was pastor. It was during the pastorate of J. H. Ewing that the first Methodist church was erected. At that time Summerville was one of fourteen churches which formed the circuit.

(1) Summerville, Chattooga County, Court House, Book B, p. 238, March 12, 1849.

The second parsonage was bought in 1858 and sold in 1948. Local historians tells us that this is the oldest house in Summerville. A new and modern parsonage was built on a portion of the original property deeded to the church. Up until 1919, Summerville was on the charge with all the other churches of the county, about ten in number. In 1919 the Summerville-Menlo charge was created. Under the leadership of Mrs. C. C. Cleghorn the Children's and Babies' Department was organized. At the same time Mrs. F. W. Broome brought the Young Peoples' Auxiliary of the Women's Missionary Society into existence. To the present church building was added the E. W. Sturdivant Memorial Church School Building, including a large assembly hall, class rooms, and kitchen.

The centennial was celebrated October 30, 1949. The pastor, Henry G. Walker, spoke on "A Church to Match This Hour." At that time there were 224 mmebers. Luncheon was served and Mr. C. C. Cleghorn and Mr. W. F. Alred reviewed the history of the church.

The first sixty-two members enrolled in the church were as follows:

David Lowe
 Rev. S. W. McWhorter, L. D.
 G. J. Moyers
 J. G. Sturdivant
 John W. Johnson
 J. C. Loomis
 C. D. Hill
 Elam A. Johnson
 John E. Dalton
 J. H. Dalton
 T. E. Clement
 S. R. Iley
 George D. Lowe
 J. C. Lively
 George Lively
 James Lively
 I. W. Johnson
 John H. White
 Augustus Strange
 Stephen Hamby
 Robert Hamby
 F. A. Kirby
 E. C. Close
 John Dodd
 John Powell
 W. H. Perkinson
 J. J. P. Henry
 Joseph White
 Thomas Powell
 Allen Rhinehart
 John W. Iley
 William Starling

Nancy Burnett
 Harriett Johnson
 Mrs. Elizabeth Lowe
 Mrs. Thuraba Bop
 Lucy Burnett
 (later Mrs. J. W. Johnson)
 Mrs. Elizabeth Hiles
 Mrs. Sarah E. Moyers
 Mrs. Martha L. McGinnis
 Amanda Fluornoy
 Sarah Bop
 Mrs. Julia E. Dennis
 Martha A. Powell
 Mary Powell McWhorter
 Julia Powell
 Elizabeth McConnell Powell
 M. F. Lowe
 Narcissa Hill
 Octavia Jones Cleghorn
 Minnie Lowe Johnson
 Delilah Henry
 Corrie Powell Allen
 Kate Clemmons
 Daisy Kirby (Jones)
 Ada Moyers
 Mrs. Hattie Marshall Edmondson
 Mrs. Bettie M. Edmondson
 E. W. Sturdivant
 Wesley Shropshire
 Allie Cleghorn (Pitner)
 C. M. Powell

The pastors serving Summerville from 1844 to date are recorded:

1844	Wm. M. Hickey	1887	R. A. Seale
1845	H. F. Pitchford	1888-89	T. H. Timmons
1847	W. J. Cotter	1890	J. T. Lowe
1848	J. H. Ewing	1892	G. W. Griner
1850	Wm. N. Fambrough	1893	J. E. Rosser
1851	J. L. Gibson	1897	A. B. Pope
1852	S. C. Quillian	1898	W. T. Hunnicutt
1854-55	William Brewer	1900	C. V. Weathers
1856	H. F. Pitchford	1901	W. F. Colley
1857	Wm. F. Connelly	1902	W. G. Crawley
1858	Wm. M. D. Bond	1904	J. C. Atkinson
1859-60	D. J. Myrick	1905	F. J. Mashburn
1861-62	J. D. Anthony	1906	Jesse O. Brand
1863	C. A. Mitchell	1910	E. G. Thomason
1864	William Powell	1914	J. L. Sappington
1865-66	J. T. Lowe	1918	H. L. Hendricks
1867	(W. A. Parker), did not serve	1921	H. L. Byrd
	William Powell	1925	George P. Gary
	W. T. Hamilton	1927	H. M. Maxwell (W.H.?)
1868	W. T. Hamilton	1928	-----Browne
1869	John A. Reynolds	1931	H. C. Stratton
1870	W. D. Heath	1933	W. H. Gardner
1871-72	W. C. Dunlap	1935	E. P. Eubanks
1873	J. N. Myers		G. C. Ramsey
1874	Q. R. Kramer		C. C. Cliett
	Wm. Hickey, finished year		W. J. Culpepper
1875-76	W. P. Lovejoy	1946-48	F. E. Crutcher
1877	H. C. Christian	1948-52	Henry G. Walker
1878	George W. Duval	1952-53	W. F. Lunsford
1879-82	C. A. Thrower	1953-55	Willard W. Cash
1883	W. J. Cotter	1955-	H. Frank Barfield
1884-86	W. T. Hamilton		

The present trustees are:

Paul Crouch

Paul Weems

A. G. Dunson

Rufus R. Pruitt

William Woods

The Sunday School Superintendent is Maylon Purcell, and Mrs. J. R. Burgess is President of the Woman's Society of Christian Service. Paul Crouch is leader of the Youth Work, and Otis Gorman is serving as President of the Methodist Men's Club. Chairman of the Official Board is J. R. Burgess and chairmen of the commissions are as follows:

Missions.....Mrs. F. H. Boney

Membership and Evangelism.....Carl Wilson

EducationFrank Hendrix

Frank Hendrix also serves as church treasurer, and the treasurer of the Building Fund is Marshall Lowry.

The educational building is scarcely a year old, having been completed in the year 1955-1956, at a cost of \$30,000. Rev. H. Frank Barfield is the present pastor who is helping the congregation plan still greater accomplishments.

Material furnished by: Mrs. Paul Weems and Rev. H. Frank Barfield

42., 43. SUMMERVILLE CHARGE, CHATTOOGA COUNTY, GEORGIA

The white people moved up from the southern part of Georgia, coming closer and closer to the Cherokee country. By the 1830's, they had quietly and persistently permeated much of the fringe of the Nation with their homesteads, their crops, and their churches. Chattooga County was an especially active spot, for Methodism, or perhaps it is just that we have the record of its activity, while that for other localities is lacking. We were fortunate in finding the Minutes of the Quarterly Conferences of The Summerville Charge, beginning in 1849.

The first Quarterly Conference recorded was held at Summerville, April 4, of that year. A. T. Mann was the Presiding Elder and J. H. Ewing was the assigned preacher. The report shows:

Paid: A. T. Mann, Traveling Expenses.....	\$3.50
J. H. Ewing, Traveling Expenses.....	14.00
A. T. Mann, Quarterage.....	5.00
J. H. Ewing, Quarterage.....	10.45

At this meeting, on motion of James Hammelton, James Grinnett and S. L. Rosser were appointed a building committee for the church at Summerville. The Quarterly Conference of June 16, 1849 shows:

Paid to J. H. Ewing:	
Traveling expenses	\$1.50
Quarterage	30.37
Wine	.35

The wine was undoubtedly for communion purposes.

The churches included in the Summerville Charge were as follows:

*Summerville	Cain Creek	Broom Town
*Bethel	*Bird's Chapel	Ami
*Mount Zion	(Trinity)	Kirby's (Lyerly)
(Sugligna)	*Penn's Chapel	Brandon's
*Pleasant Hill	(Riegel Memorial)	Hickes (<i>sic</i>)
	*Macedonia	Ewing's Chapel

Those starred are still in existence. Cain Creek was often spelled **Cane** Creek in the minutes. It stood west of Trion. We know a little more of the churches at Broom Town and Ami (pronounced long *a* and *i* by the people of that locality today) than of the others of the fourteen on the Summerville Charge.

Broom Town (often written as one word) was at the present site of Chelsea. This is a short distance north of Menlo, on the Broomtown Road which leaves LaFayette toward the southwest. Before the days of the white man, it was an Indian village named for a chief by the name of The Broom. He lived in the latter part of the 1700's and early 1800's. He was one of the signers of the Treaty of Tellico, drawn up October 24, 1804.⁽¹⁾ According to an old map in the possession of Attorney Pete Boney of Summerville, Broomtown was approximately five miles from the Alabama State line, and four and a half miles from the boundary between Chattooga and Walker Counties.

Here came the white men, and among them the Methodists. Soon the Broomtown Campground was a gathering place. In the 1830's the Broomtown Methodist Church was established. According to the Quarterly Conference records, Broomtown was one of the strongest churches of the fourteen, if one may judge by the monies recorded. Elijah Wyatt was a steward and trustee from 1838 or early 1840's, until his death in 1858. His great-granddaughter, Mrs. Ida Wyatt Hale, lives in Rome, Georgia. Other officers of the Broomtown church in its early years were: Ahashaba Johnson, William McConnell, Joshua McConnell, John Baker, and Rev. J. H. Ewing. The Broomtown Church continued to serve the community until 1903, when the building was sold. Some of the members went to Macedonia and others to Menlo.

The Ami Church stood at the old Ami Cemetery, about two miles west of Menlo. The first trustees⁽²⁾ were William Horton, R. A. Wood, and (it is thought) J. N. N. Powers. It is recorded that J. N. N. Powers was received into the church in 1858, by Rev. William Bond. However, Ami Church appears in the list of churches represented at the Quarterly Conference held April 4, 1849. It is known that these three men gave the land for the Ami Church and cemetery.

During the pastorate of Rev. Fletcher Walton (1893-1894) at Ami, the congregation decided that it should have a church at Menlo. Accordingly, the building was sold to the Methodist Church at Chesterfield, Alabama. The members of the Ami Church went different

(1) Rev. George White, *Historical Collections of Georgia*, p. 386, ff.

(2) Mrs. C. L. Hale, Rome, Georgia.

ways, some to Menlo Methodist, and others to the Alpine Presbyterian Church.

In the Quarterly Conference records, the meeting for December 8, 1849, Brandon's and Hickes were not represented. At this time, Walnut Grove was added to the number. On the road from LaFayette to Trion, in Walker County, there is today, a community Walnut Grove. A Baptist Church now serves the neighborhood. There is no evidence to indicate whether or not this was the Walnut Grove of 1849. In the minutes of the June 12, 1855, Quarterly Conference, the church at Price's School House was included in the report. Oak Hill joined the group August 4, 1855. This is in the Lyerly section. Mill's Chapel was added March 20, 1858. August 13, 1858, Mount Zion disappears and Subligna appears.⁽¹⁾ Pine Grove was also first included in the minutes of this August 13, 1858, Quarterly Conference.

According to the Quarterly Conference Minutes from April 4, 1849, to September 14, 1850, the report on Sunday Schools was consistently given as six in "not too flourishing a condition." By the last date there were "none" in answer to the question "how are the Sunday Schools?" But in true Methodist fashion, they must have backslid and then slid back, because by July 5, 1851, the report was "four Sunday Schools in flourishing condition."

That Methodist Churches that are no more, were active and strong, and that communication among them at considerable distance did take place, we are well aware. On the Broomtown Road, alone, there were Mount Carmel, Trinity, Macedonia, and Broomtown which followed the Broomtown Campground. At least two presiding elders of Chattanooga's Centenary attended meetings down there. Rev. Atkins, Sr., was converted in a meeting on the Broomtown Road, and Mrs. Hale tells us that her great-grandfather, Elijah Wyatt, was a friend of Timothy Sullins and that at Wyatt's invitation Rev. Sullins attended a Quarterly Conference in Chattooga County. We are thankful for even these scraps of history of the Summerville Charge to link us with the past.

(1) See p. 329.

Material furnished by:

Mrs. C. L. (Mrs. Ida Wyatt) Hale, Rome, Georgia.

Miss Mabel Crouch, Summerville, Georgia.

Rev. H. Frank Barfield, Pastor, Summerville Methodist Church.

Rev. J. B. McNeil, Pastor, Menlo Methodist Church.

Attorney Pete Boney, Summerville, Georgia.



Bethel, Chattooga County, Georgia

44. BETHEL, CHATTOOGA COUNTY, GEORGIA

Of the fourteen churches on the "Summerville Charge," first reported in the Quarterly Conference Minutes of April 4, 1849, Bethel is one that has survived with an unbroken record.

Standing several hundred yards east of the West Armuchee Road, about two miles north of Gore, the substantial brick and natural stone building crowns a gently rounded knoll. Southern yellow pines stand guardian and, when we visited the church, a carpet of spring bluets and moss softened our steps.

Inside, the jade green floor covering led down the aisles to the pulpit which had an arch overhead. On each side of the altar desk, were old "Captain" chairs. These had been used in at least the previous building, and possibly the first, the present structure built in 1932 being the third to stand on the original site. The second building was of frame construction, and the first church house was built of logs.

Mr. Wesley Windfield Shropshire, father of Mrs. Homer B. Hix, who will be eighty-seven in June, 1957, remembers attending Sunday School in the log church, eighty-one years ago. At that time Crane Millican was the superintendent. He was followed by Sam Couey, who was also song leader and secretary as well. Mr. Couey was succeeded by Mrs. Bill Gore. In those days, Mr. Shropshire recalls, the song leader "heisted" the tune for the congregation to follow. Mr. Shropshire was twenty-five or thirty years old before the church got a pedal-pump organ.

The first preacher he can recall, was named Shackleford. He was followed by a man named Edwards, and he in turn, was succeeded by two more Edwards, Long Tom Edwards and Grass Tom Edwards. In answer to the question why "Grass Tom?" Mr. Shropshire explained that "before he joined the conference he had a farm and the grass ate him up."

Family names in the church which Mr. Shropshire recalls are: Cuey, Ratliff (there were three families of Ratliffs), Millican, Perry, West, and Farnsworth.

The father-in-law and mother-in-law of Mrs. Homer B. Hix, Mr. and Mrs. W. D. Hix, were Sunday School Superintendents and

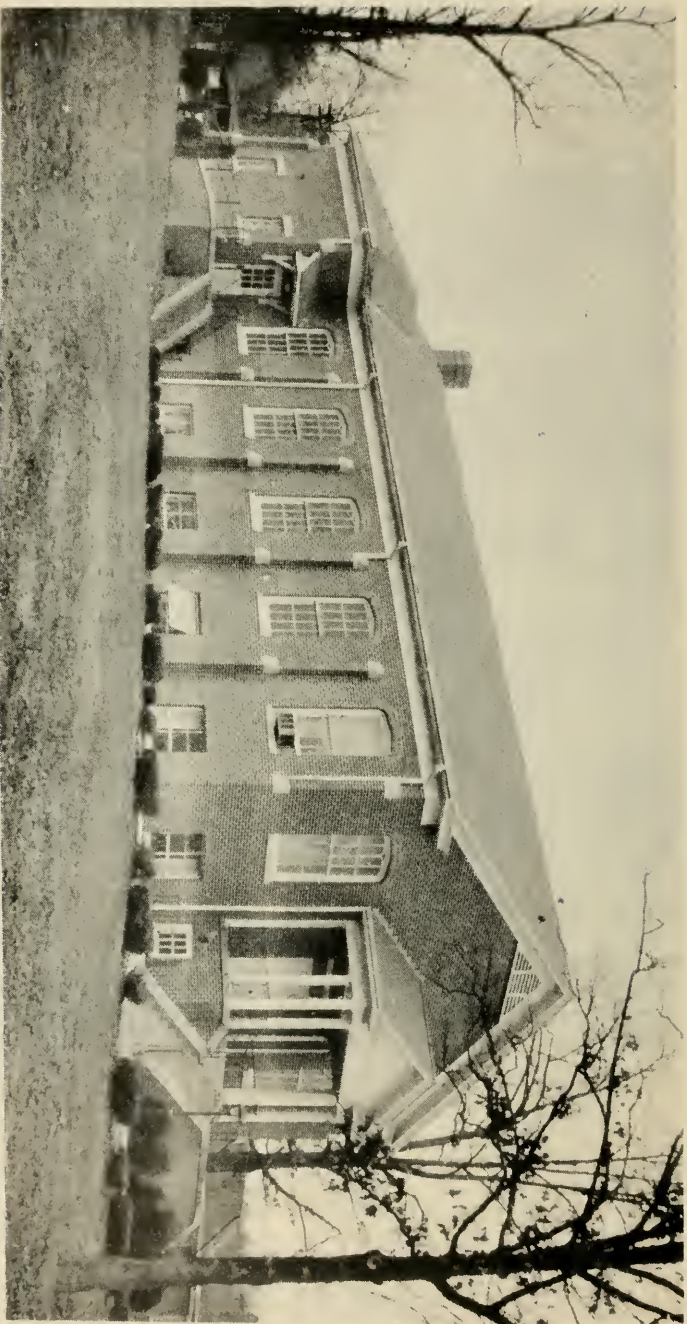
stewards for many years. Mrs. Homer B. Hix has been pianist for fifty-three years. Her husband was chairman of the Board of Stewards until his death nine years ago, having held the office for many years. Their son, Lowell S. Hix now is chairman.

The present roll numbers 110 to 115 members. Mr. Robert L. Hendrix is the Sunday School Superintendent. Mrs. T. P. Johnston serves as President of the W.S.C.S., and Mrs. G. W. Mitchell is leader of the M.Y.F. work. Trustees are T. D. Lowry, Henry T. Hendrix, and Lowell S. Hix. Mr. Shropshire is the oldest member or Bethel. The pastor is the Rev. J. B. McNeil, who resides at Menlo and serves the Methodist Church there as half of the two-church charge.

Material furnished by:
Mrs. Homer B. Hix
Mr. W. W. Shropshire
 both of Route 4, Summerville
Miss Mabel Crouch, Summerville



Old Trion Methodist Church



Riegel Memorial Methodist Church, Trion, Chattooga County, Georgia

45. RIEGEL MEMORIAL, TRION, CHATTOOGA COUNTY, GEORGIA

A little band of Christians, who had long been under the influence of the Methodist Circuit Riders, organized August 8, 1843. In the spring of 1844, they chose a beautiful little grove about one-half mile east of Trion to erect what was to become Trion Methodist Church.

With strong hands and willing hearts, this little group went into the forest, felled the trees, and cut them into logs, and skillfully locked them into the form of a church building, calling it Penn's Chapel.

The building was just north of the old Trion Cemetery, and was surrounded by two acres of land deeded to the Methodist Church, an acre from the corners of two lots of land, by the owners, A. S. Quin and Thurman Kellogg. The trustees for the church were: Irvin Atkinson, Francis Kirby, William Penn, Persons Bass, and Marble Duncan.⁽¹⁾ This building was used until a short time after the Civil War. It became so delapidated that the congregation ceased using the building and moved to a larger building near Trion. The lower floor of this building was used for all kinds of public gatherings, and the upper floor was used as a Lodge Hall. This building stands and is known as the "Ragland House." It is now used as an apartment house.

Services were held there until August 14, 1891, when the property at the cemetery was traded to the Trion Company for two town lots in South Trion. The transaction was executed for the church by its trustees, W. H. Penn, T. J. Ross, J. M. Hawkins, B. C. Morton, and T. A. Fallis.

A movement was soon started by some of the good women of the church to build a church building on the new site. Among the leaders were Mrs. Jennie Maddux and Mrs. T. J. Ross. Then in 1924, under the leadership of Rev. Lester Rumble, the church, with financial aid from the Trion Company and the Board of Church Extension, built a Sunday School Annex.

In 1908, a strip of church property on the south side, 75x150 feet, was traded to the Trion Company for a strip of land back of

(1) The deed, recorded at Summerville, Chattooga County, Georgia, is dated June 24, 1844.

the church, 75x200 feet, in order that a street could be opened in that section. About the same time the old parsonage was built. Rev. H. M. Strozier was pastor at that time. The present pastor, Rev. James R. Phillips, and his family are living in the new parsonage completed in 1957 at a cost of \$25,000.

In 1942, the members of the Trion Methodist Church recognized the need of a new church building. Under the leadership of Rev. L. B. Harrell, they began raising funds. Two years later, on the 100th Anniversary of the church, \$15,000.00 in War Bonds had been accumulated. The new church was to be called Riegel Memorial Methodist Church. The building committee at that time was Mr. C. R. Greer, Mr. S. A. Cook, and Mrs. J. W. Bell.

On June 25, 1944, the Trion Methodist Church celebrated its one hundredth anniversary. At the 11 A.M. service the program included:

Prelude	Mrs. Harrell
Prayer.....	Rev. C. V. Weathers
Address of Welcome.....	Ralph Coarsey, Chairman of Board
Baritone Solo.....	The Holy City.....Henry A. Mullines
Anniversary sermon.....	Dr. C. C. Jarrell

In 1944, the church directory was as follows:

Pastor.....Rev. L. B. Harrell

Board of Stewards—

Ralph Coarsey, Chairman
Arvel McLeod, Secretary
Aaron Taylor, Vice Chairman
Clyde Westbrooks, Treasurer

Members—

Dennis Chandler	L. B. Colbert
S. A. Cook	W. E. Drummond
Walter Haygood	Cliff Peppers
Jim Hammond	R. R. Tate
Paul Housch	Aaron Taylor
Homer King	Odis Peace
J. H. Leath	J. H. Westbrooks
Tom Lemming	Dewey Plunkett
Arvel McLeod	L. C. Westbrooks

Trustees—L. B. Colbert, W. E. Drummond, Mrs. Ed Giles

Building Committee—

C. R. Greer, Chairman

S. A. Cook, Treasurer

Mrs. J. W. Bell, Secretary

Church School—

L. A. Williams, Secretary

Mrs. C. R. Greer, Superintendent, Children's Division

Assistants—Mrs. Ed Giles, Arvel McLeod, Grace Haygood, Annie Ruth Housch, Mrs. Arvel McLeod

Youth Division—Mrs. Carl Webster, Superintendent

Assistants—Ann Henderson, Mrs. Waller

Adult Division—Ralph Coarsey, Superintendent

Assistants—Mrs. Ralph Coarsey, Mrs. A. C. Brown

Youth Fellowship—Ruth Hawkins, President

W.S.C.S.—Mrs. Ralph Coarsey, President

Mrs. S. A. Robertson, Vice President; Mrs. Mary Wilson, Secretary-Treasurer; Mrs. W. E. Drummond, Sp. Life Leader; Mrs. Odis Peace, Secretary Local Work; Mrs. L. B. Harrell, Secretary, Missions

Director of Golden Cross—Mary John Hammond

In 1950, the dream of the past eight years was about to become a reality. The building of the new church was to begin. At this time, L. B. Harrell was chairman of the building committee; Mrs. Betty Hyden, Vice Chairman; S. A. Cook, Treasurer; Archie Brown, Secretary; Members at large, Miss Ann Henderson, Corliss Buice, Dr. W. U. Hyden; Ralph Coarsey, Chairman of the Board, and Rev. Frank Prince, ex-officio members. The church was completed at a cost of approximately \$55,000.00. Air conditioning was installed in the church in the summer of 1956.

On Palm Sunday, 1951, the dream of the church members came true, when the first service in Riegel Memorial Methodist Church was held. Rev. Frank Prince preached the first sermon. About twenty-three members were received into the church that day.

In 1953, the church was free of debt. Sunday, May 23, 1954, a service was held at 3:30 P.M., at which time Bishop Arthur J. Moore officially dedicated the church. Rev. J. H. Hearn was pastor at that time.

Much has been accomplished in Riegel Memorial in the past 113 years. In 1936, the pastor's salary was \$1,100. \$162 was sent to Conference for World Service, and the entire budget was \$1,632. In 1954, the pastor was paid \$4,200. The church budget was \$9,220, and total money raised was \$16,000.

The present trustees (1957) are:

Clyde C. Cobb, Chairman

Tom Arden

Dennis Chandler, Vice-Chairman

R. W. Coarsey

Arvel McLeod, Secretary

The Church School Superintendent is A. J. Strickland, with J. J. Jester his assistant. The Youth Fellowship looks to Miss Peggy Snow as President of the senior group. Mrs. Charles Miller is President of the Intermediates. Miss Martha Haygood is President of the choir and Mrs. Corliss Buice is organist. The Woman's Society of Christian Service is under the leadership of Mrs. Ross Thomas as President, and the Wesleyan Service Guild President is Mrs. Carl Webster. The Methodist Men's Club has Mr. Corliss Buice for President.

The history of Riegel Memorial Methodist Church reflects the rich spirit of its members. Many have had deep spiritual experiences within its sphere. It has stood strong and steadfast over the years as "A light on a hill that cannot be hid."

Roll of Pastors serving Trion Methodist Church, which, due to the generosity of the Trion Company, has become Riegel Memorial Methodist Church:

1844-83	No record	1905	F. T. Mashburn
1884-87	E. W. Ballinger	1906-08	J. O. Brand
1887-89	G. W. Thomas	1908-12	H. M. Strozier
1889-90	G. L. Perryman	1912-14	W. O. McMullen
1891-92	Fletcher Walton	1915-16	J. J. Mize
1892	E. W. Ballinger	1917-18	J. B. Gresham
1893-94	M. M. Walraven	1919-20	J. M. Watts
1894-96	J. F. Davis	1921-22	T. H. Williams
1897	A. B. Pope	1923-25	Lester Rumble
1898-99	W. T. Hunnicutt	1925	McElroy Elrod
1900	C. V. Weathers	1926	C. M. Haynes
1901	W. F. Colley	1927	C. C. Cliett
1901	Olin King	1928-35	Fred H. Ray
1901	M. M. Walraven	1935-37	C. M. Rogers
1902-03	W. G. Crawley	1937-39	C. A. Reese
1903-04	N. E. Ware	1939-44	L. B. Harrell

1945-46 H. L. Cochran

1947-48 J. A. Langford

1949-52 Frank H. Prince

1953-54 J. H. Hearn

1955-date (1957) James R. Phillips

This sketch was written in large part by Rev. Fred H. Ray for the 85th Home Coming Celebration in 1929, and by Mr. Archie Brown, a loyal church member. The Pastor, Rev. James R. Phillips, gave much help in the way of centennial material.



Macedonia Methodist Church, Chattooga County, Georgia

46. MACEDONIA, CHATTOOGA COUNTY, GEORGIA

Mr. Buoy McConnell (Mr. J. B. McConnell) was escorting a refractory calf into the barn, so I went on to the house to get out of the January drizzle. Mrs. McConnell and I sat before the cozy heater and talked about Macedonia.

Yes, the church had always stood on the same site, about twelve miles south of LaFayette on down the Broomtown Road. That put it over in Chattooga County. The deed was recorded at Summerville. When Mr. McConnell joined us, he was able to answer further questions. The date of the deed was October 22, 1840. The donor of the land was W. H. Tomlinson. At that time the trustees for the church were William McConnell, Joshua McConnell (the grandfather of Mr. J. B. McConnell and Mr. C. A. McConnell who has the deed) Reed Coughorn and J. R. Simmons.⁽¹⁾

Macedonia got some of its benches from Mount Zion Church. In answer to the question, where was Mount Zion- the answer came, "Oh, it was older than Macedonia. It was near Centerpost. It combined with Trinity."⁽²⁾

Over on the Summerville-Chelsea Road, we stopped and I talked with Mr. Hugh Hamby. He contributed present history. Rev. Paul Stone of LaFayette is the pastor of Macedonia. The trustees are Enos E. Martin, J. B. McConnell, and C. A. McConnell. The board of stewards is as follows:

J. B. McConnell

Miss Pluma Bohannon

C. A. McConnell

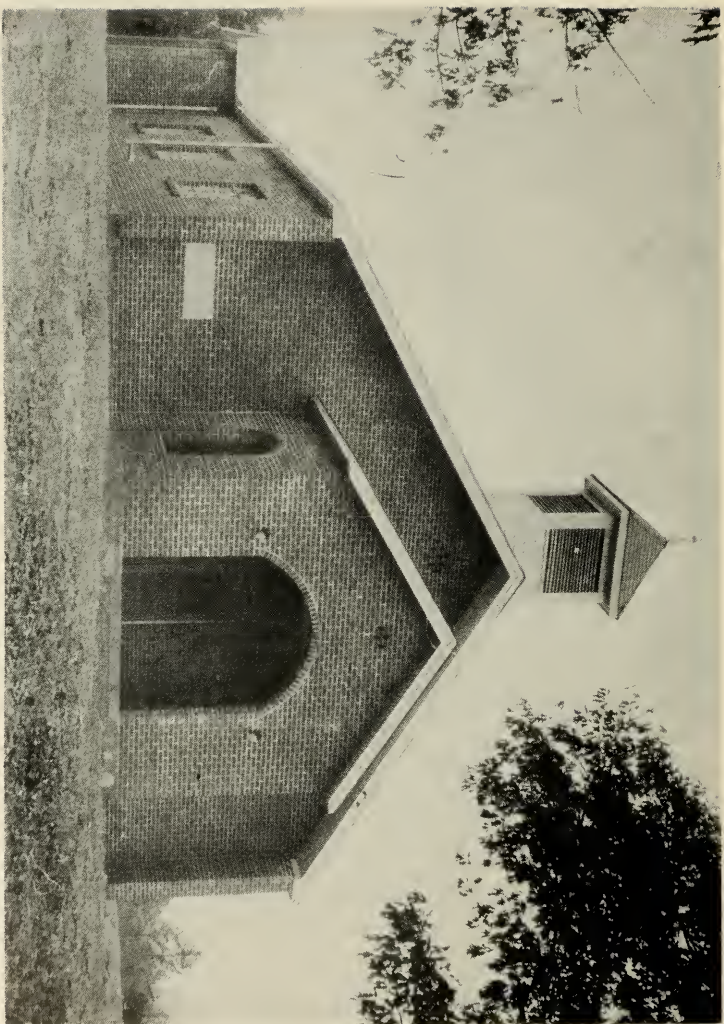
H. L. Hamby

Enos E. Martin

Mr. Hamby knew of at least one minister who had gone out from Macedonia, a man by the name of Ford. The roll contains about seventy-five names, but, alas, only a handful are active. Possibly other nearby churches are claiming the members. If only like Paul, someone could have a vision in which, "There stood a man of Macedonia and prayed . . . come over into Macedonia and help us"!

(1) Recorded at Summerville, Chattooga County, Georgia, November 30, 1840, Deed Book A, p. 177.

(2) This Mount Zion was undoubtedly the church belonging to the Methodist Episcopal Conference and organized after 1867. This Mount Zion did later combine with Trinity, Walker County, Georgia.



Subigna Methodist Church, Chattooga County, Georgia

47. SUBLIGNA, CHATTOOGA COUNTY, GEORGIA

The cornerstone of the Subligna Methodist Church announces that ninety-nine years elapsed between the old church of 1857 and this dignified little brick building completed in 1956. It was erected

In Memory Of

The Hamiltons	Lena Morton White
Hills	Mrs. D. L. Penley,
Turners	Sec.-Treas. of Building
Hixs	Mrs. T. H. Mills, Asst.
Alexanders	Dort Brown
Mortons	W. J. White, Jr., D. L. Penley
Fowlers	Pastor, Rev. Roy Brown
Old Church 1857	New Church 1956

The deed recorded at Summerville, in Deed Book D, page 522, is dated March 21, 1857 (recorded May 30, 1859), and it states that the trustees of Mount Zion Church

Davis Hix	J. T. Hamilton	Lloyd Rutherford
William Hix	J. M. Watts	J. O. Hill
	J. M. Bowman	

for the sum or one dollar, received two acres from O. F. Perry. Mrs. T. Hal Mills told us that Mount Zion stood across the road from the former parsonage, which is the white house south of the present church. Mount Zion changed its name to Subligna when this deed was made in 1857. The building erected at that time, stood back or west, of the present church, and it was torn down to yield to the 1956 structure.

The present trustees are Mr. and Mrs. Dort Brown and Mrs. T. Hal Mills. At present there is no Sunday School and no organist, although a brand new piano stands waiting inside the white walled sanctuary. There are some seven Methodist families in the Subligna community. The pastor, Rev. Roy Brown, resides at the new parsonage erected beside the Pleasant Hill Church, which he also serves. It stands farther north of Subligna on the West Armuchee Road. Armuchee, meaning running water, may the Methodist Church of Subligna become like a stream of water widening in its flow, to find that it fills an increasing need in the Subligna community.⁽¹⁾

(1) In White's *Historical Collections of Georgia*, published in 1854, Amuchee Creek is spelled without the *r*. Although spelled today Armuchee, local residents pronounce the word Amurchee.



Bethel Methodist Church, Catoosa County, Georgia, built 1909.



Bethel, Catoosa County, Georgia

48. BETHEL, CATOOSA COUNTY, GEORGIA

If one approaches Ringgold from the north, let him turn right at the first traffic light and go one half mile. At this point he will come to the crossing of highway 151. Let him go seven and nine tenths miles to the left and he comes to Bethel Methodist Church, in front of Trundle's store.

According to McDaniel⁽¹⁾ long before the Civil War, a lot was donated by a Mr. Ramsey for a Methodist Church. Land was also given for the cemetery. A one-room log church was erected, with a puncheon floor. The doorway had a shed over it, but no door. The hogs of the community used this as a shelter. The name Bethel was given to the organization. Little is known of the early pastors, but the Rev. A. I. Leet, who lived at Beaumont Spring, served the church for many years.

About 1870, the men of the church hewed by hand the materials for a frame building, about twenty-four by forty feet. This house was erected fifty feet south of the old log church. Material was also ripped by hand for the homemade benches, which were still in use just a few years ago.

Pastors who served Bethel in this building were:

J. L. Richardson	D. B. Whitaker	A. E. Ware
W. L. Wooten	W. G. Harrison	J. R. Jones
Ely Smith	Clayton Quillian	T. M. Elliot
J. O. A. Hickman	J. W. Gober	J. H. Bailey
	H. M. Smith	

Family names of some of the members at this time were: Coulter, Cox, Graham, Hovis, Hullender, Jones, Lowery, Lee, Liles, Murray, Trundle, and several Williams families.

In 1909, during the pastorate of Rev. A. J. Sprayberry, the third church building was erected about seventy-five feet south of the first frame building. The grounds were increased from one acre to about two acres. This building was fifty by thirty-six feet and is estimated to have cost about \$2,500. It was built by the free will offerings of money, labor and materials of the people of the community.

(1) Susie Blalock McDaniel, *History of Catoosa County, Georgia*, p. 164.

Additional pastors who served in this building up to the fall of 1932 were as follows:

M. A. Parson	R. A. Cliette	J. H. Couch
..... Roper	D. P. Johnston	M. B. Sams
M. L. Harris	H. S. Hill	J. L. Hall
J. H. Little	R. E. Rutland	Woodruff
	Henry Smith	

In 1932 Bethel was added to the Tunnel Hill Circuit. Pastors who served for the next ten years were:

(O. P. McDerment)?	L. F. Huckaby	A. S. Ulm
.....McDurmic	J. K. Brown	

Later pastors were:

L. G. Hendricks	H. F. Lawhorn	Ray Dodson
M. M. Brackman	S. Paul Stone	Charles C. Burdett

Family names of the members of the church today are in part: Black, Beatty, Childers, Coffman, Capehart, Cory, Colbert, Crain, Cooper, Dunn, Edgeman, Grady, Gamble, Hooper, Ingram, Jolley, Keys, Lents, McEntire, Mitchell, Rhoads, Standfield, Stanley, Thomas, Thatcher, Thomason, Walls, Watts, West, Wilbanks, Yarbrough, and Yates.

The first church used candles for lighting. In 1926 carbide lights were used and in 1937 the church was wired for electric lights.

The third church building was torn down in 1947, during the pastorate of Rev. Paul Stone, in order to build the rock church, which was erected that same year. This building was placed at a new location on the Alabama Road. The beautiful stained glass windows were placed as memorials to early members, and to the boys who gave their lives in World War II.

Bethel now has a membership of approximately one hundred forty. Bethel Methodist Church is a great meeting place for the people of the Woodstation community where the members are drawn closer to each other and to God.



Lee's Chapel, Catoosa County, Georgia

49. LEE'S CHAPEL, CATOOSA COUNTY, GEORGIA

In the years before the Civil War, James Lee owned the farm just east of the present Bergin farm. When the war came, he was too old to serve in the ranks, but he did much good at home. Although without any medical education, he was known as Dr. Lee because of his many acts of service to the people of the community.

He gave the land for a union chapel, where the Baptists, Presbyterians, and Methodists worshiped. It stood about thirty feet east of the present chapel. This was sometime in the 1840's.

Mr. Lee married Miss Massengale, who was the sister of Mr. Allison Massengale's father. She and their only child, a son named Alexander, died, and Mr. Lee moved to Ringgold. According to Mrs. Susie Blalock McDaniel, the author of the History of Catoosa County, he was living in Ringgold in 1850. Later, however, he went to Chickamauga, and there he married Miss Gordon. Their son, Gordon Lee, became the founder of Gordon Lee School. Gordon Lee was also Representative from the 7th Congressional District. In Chickamauga the Lee family was among the founders of Elizabeth Lee Memorial Methodist Church.

But to return to Lee's Chapel, this union church served the community until about 1860, when a second church was built for the Methodist Congregation. In 1951 this building was torn down to be replaced by the present little white church building, which was completed in 1953.

As is so often the case, the date of the deed does not conform with the time of organization of the church, nor always with the erection of any one of the buildings. The only deed we could find for Lee's Chapel⁽¹⁾ is dated August 12, 1891. It was recorded August 14, 1891. Ruth A. Burgan transferred two acres of land to the following trustees of the Methodist Church:

J. P. Smith

Thomas Elliott

A. Dunn

L. A. Eldridge

The present trustees are:

J. T. Pilcher

Grover Wright

Miss Hazel Ash

Mrs. J. T. Pilcher

(1) Catoosa County Court House, Ringgold, Georgia, Book H, p. 197.

Rev. Cecil Dudley is the pastor. He who wishes to visit this lovely little edifice in the wildwood, will want to take the main highway through Ringgold, Georgia, going east. After going two and a half miles he should turn right onto the dirt road and go three and seven tenths miles. There on the left standing with its cemetery behind it, is Lee's Chapel. (2)

(2) Material furnished by:

Mr. James Epps, Route 1, Tunnel Hill, Georgia, and
Mr. A. T. Massengale, Route 3, Ringgold, Georgia.



Ringgold Methodist Church, Ringgold, Georgia

50. RINGGOLD, CATOOSA COUNTY, GEORGIA

The Ringgold Methodist Church was organized in 1845.⁽¹⁾ The early history of the church is not well known, since records were either lost or burned.

The original building was located on the Post Road on Old Methodist Cemetery land. One report is that this structure was burned by Federal troops during the Civil War; and another is that the church was torn down and moved to Chattanooga, where it was used to build a corral for mules and horses belonging to the Federal Army. Mr. John Clark says he remembers his mother telling him that the bell was taken from the old church building and placed on a pole in this Chattanooga corral. Mr. Clark's grandfather, the late John Swope, is said to have identified this old bell at a later time and returned it to Ringgold. It now hangs in the present building.

The next building was erected on the present church lot in 1875. It was built, according to reports, by Obediah Trimmier and his son, R. B. Trimmier, during the pastorate of the Rev. J. T. Richardson.

The United States Government during the pastorate of the Rev. M. B. Sams, paid \$600.00 as reimbursement for the destruction of the original building by invading troops, and this amount was used in 1925 to aid in the cost of construction of the present building.

Following is a list of pastors serving the Ringgold Methodist Church since 1890:

1890	J. R. Speck	1914-15	R. C. Cliett (R. A.?)
1891	Eli Smith	1916	D. P. Johnston
1892	H. M. Newton	1917	Lucian Roper
1893-94	W. G. Hanson	1918	J. S. Hill
1895	Clayton Quillian	1919-20	Henry T. Smith
1896-97	J. W. Gober	1921-22	R. E. Rutland
1898	J. O. A. Grogan	1923-25	J. H. Couch
1899	-----	1926-28	M. B. Sams
1900	Walter Millican	1929-30	W. A. Woodruff
1901	J. E. Russell	1931-35	J. L. Hall
1902	E. A. Ware	1936	J. B. Smith
1903-04	John R. Jones	1937-38	L. G. Hendricks
1905	T. M. Elliott	1939-40	M. M. Brackman
1906-07	J. H. Bailey	1941-44	H. F. Lawhorn
1908-09	A. M. Sprayberry	1945-48	George W. Davis
1910	N. A. Parsons	1949-50	C. C. Cliett
1911	M. L. Harris	1951-52	W. F. Lunsford
1912-13	J. H. Little	1953-	W. Henry Norris

(1) Cornerstone of church.

Although the membership of Approximately 270 is not large by some standards, the Ringgold Methodist Church today is reputed far and wide to be one of the North Georgia Methodist Conference's most zealous and effective units. For the past three years under the pastorate of the Reverend W. Henry Norris, a native of Warren County, Georgia, its good work has won it much acclaim.

Included in the present membership is the trustee, John Yates, who is the only living member of the building committee, when the present building was constructed.

M. L. Harris, native of Ringgold, has played a prominent part in the church's history. Mr. Harris now a prominent Ringgold lawyer, was pastor of the church in 1911, and over the years has led in many forward movements.

William Lee Childers, also a native of Ringgold, was licensed in 1954 from the membership to preach, and is now a ministerial student at Young Harris preparing for an effective ministry.

The present Board of the Ringgold Methodist Church is as follows:

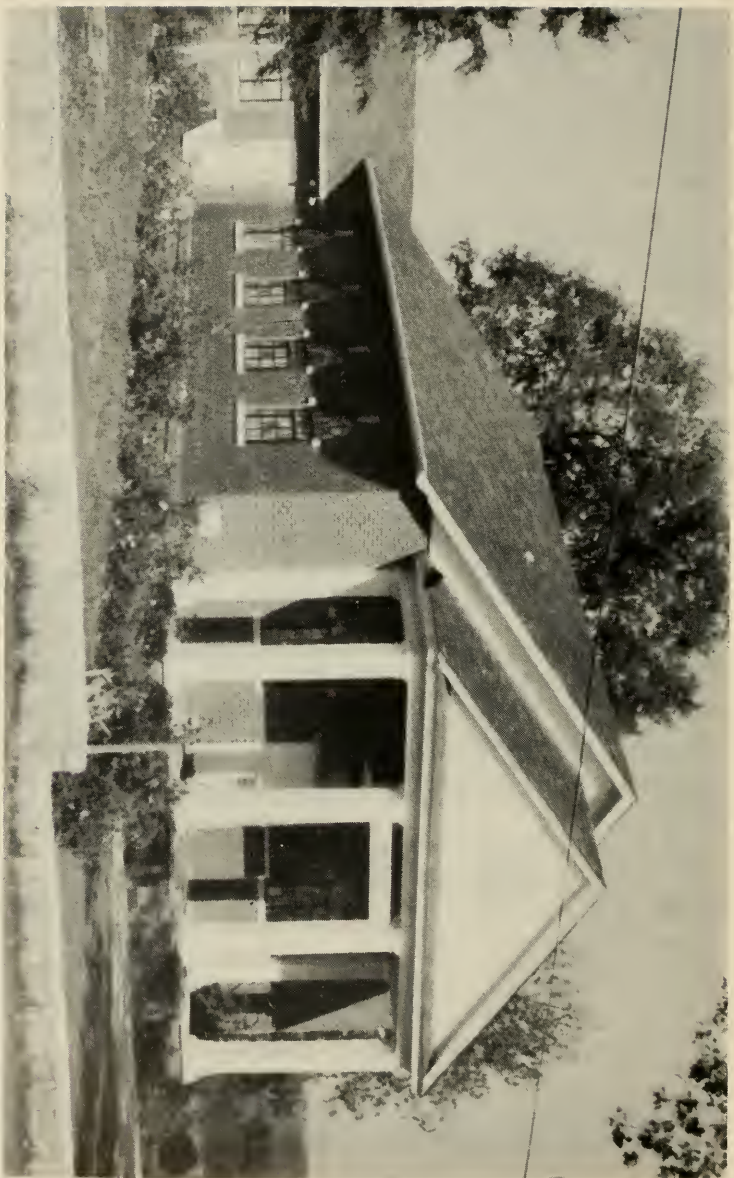
H. D. Careathers, Chairman
F. W. Rollins, Vice-Chairman
L. G. Jackson, Secretary of the
Official Board and Lay Member
of the North Georgia Conference
W. N. Childers, Treasurer
Miss Virginia Byrd, Recording Steward
Ralph Green
Frank Emberson

Baxter Robertson
Ben Sheram, Sunday School
Superintendent
Carl Tilley
Harold Hall
E. W. Zumstein
Paul Bandy
W. W. Ware
Bearl Coulter, Sr., Financial Secretary
Sam H. Robertson

The trustees of the church are:

Howard Abney
John L. Yates
Claude Turpin, Sr.
James Evitt
Dr. C. W. Stephenson
Mrs. W. T. Thomas, Communion
Steward
L. O. Wakefield, Treasurer of building fund and reserve Lay Member of the North Georgia Conference
Clayton McDaniel, Supt. Adult
Mrs. Ralph Jay, Supt., Youth

Mrs. Earl White, Supt. Children
Mrs. G. C. Abney, Sr., W.S.C.S. President.
Miss Bertha McBrayer, W. S. G. Pres.
Miss Nancy Jackson, M. Y. F. Pres.
Rev. M. L. Harris, Local Preacher
Rev. William Lee Childers, Local Preacher
Mrs. Alice West, Organist and Choir Director
Ralph Green, Song Leader, Evening Service.



Boynton Methodist Church, Boynton, Catoosa County, Georgia

51. BOYNTON, CATOOSA COUNTY, GEORGIA

About five miles north of Ringgold, in Catoosa County on Georgia State Route 2, in 1850 a small band of Methodists gathered and "broke ground" for a log building to be used for church and school. Major Albright had deeded an acre of ground for the purpose, and the church was called the Albright Church. This building stood just east of the present building, where the cemetery is now. Services were held here once a month.⁽¹⁾

In 1890 this building was torn down, and a frame building was erected, west of the old building; and the old site was made into the cemetery. At this time the name of the church was changed to the Boynton Methodist Church in honor of General Boynton. The community had already been given the name.

In 1907 the building was remodelled. The outside was covered with stucco. Services were held here until 1929, when the building burned. Willing hands went to work immediately, and in 1930 a brick building arose in its place. Bishop Arthur J. Moore dedicated this building in a special service.

Services were still held only once a month, and the people felt that they would like services more often; so with Rock Springs Methodist Church, they began to work together. A parsonage was bought, and Rock Springs furnished it. Then services were held on alternate Sundays. In 1929 Boynton became a full time charge.

On January 6, 1953, fire broke out in the church building, and it was partly destroyed. By April repairs had been completed, and at the same time the interior was greatly improved.

Today the Woman's Society for Christian Service, The Methodist Youth Fellowship, and the Men's Fellowship Club, all, are living parts of the Boynton Methodist Church. The present pastor (1956) is C. L. Harris.

(1) Susie Blalock McDaniel, *Official History of Catoosa County*, p. 176.



Graysville Methodist Church, Graysville, Catoosa County, Georgia

52. GRAYSVILLE, CATOOSA COUNTY, GEORGIA

The first Methodist Church near Graysville was called Blackwell's Chapel. It was located about a mile from the present church on the Tennessee side in East Brainerd.

William Blackwell came from Hall County, Georgia, and entered land and bought other in this East Brainerd area. This was in 1831. In 1832 William brought his family. There were ten children—five sons and five daughters. Among them were Mary, Rebecca, and Lindsey. Rebecca was the grandmother of Mrs. C. E. Rhodes, a member of the present Graysville church. Mrs. Rhodes tells us that her Grand Aunt Mary was sixteen years old when the family moved. She (Mrs. Rhodes) recalls hearing Aunt Mary tell of joining the McDaniels family, who were neighbors, and going to Brainerd Mission for church service.

Later, Lindsey Blackwell gave land for a church in their own community. It was known as Blackwell's Chapel, Mrs. Gertrude G. Rhodes, also of the Graysville church, and a descendant of the Blackwell family, thinks the organization of the Blackwell's Chapel Methodists took place about 1840. However, Mrs. Josie Reynolds, who was a daughter of Marsena Julian, one of the founders of the Tyner Methodist Church in 1844, says that her father and his family lived in Tyner only about two years. At the end of that time, they moved to the Blackwell neighborhood. Mrs. Reynolds thinks that her father was one of the organizers of the Blackwell's Chapel. If that is true, then the organization took place after 1844. The consensus of opinion seems to be that the date was in the eighteen forties.

Mrs. Reynolds attended Sunday School at Blackwell's Chapel. Mrs. Mackie was her teacher, and Mrs. Reynolds recalls that Mrs. Mackie gave her a Bible with a green plush cover with a purple pansy on it. Just recently Mrs. Reynolds gave this Bible to Mrs. Mackie's grandson, Julian. Blackwell's Chapel, she further recalls, was built of log with a single wide door. The puncheon benches were without backs.

Another memory Mrs. Reynolds shared with us was the recollection of the Camp Meeting Grounds at Camp Ground Springs, known

today as Ryall Springs. She tells us that the camp meetings at this place drew larger crowds than those described as gathering at Silverdale Spring in the sketch of the Tyner Methodist Church.

Long after camp meeting days, the Julian family and the family of Robert Sparks Walker would go to the log cabins at the Camp Ground Springs in the summer, in order to enjoy the excellent spring water. Mr. Walker recalls an incident that took place there when he was two years old. He was in his mother's arms and she held him down for four-year-old Marvin Julian to give him a piece of candy. "Bob" bit Marvin's finger, and Marvin cried. Mr. Robert Sparks Walker still recalls how disturbed he was that he had hurt Marvin.

Mrs. Reynolds further recalls that on one occasion the girls of the two families were playing at Mackie's Spring, not far from Blackwell's Chapel. The Mackie boys and Mr. Norton had been hunting deer. With a cracking of the underbrush, a doe charged into the midst of the children and stood there quivering like a leaf. The little girls were unafraid and made no attempt to touch her. The hunters came up and upon finding a doe, went their way. After they had gone the doe quietly disappeared in the woods, but Mrs. Reynolds says that she will never forget the look of gratitude in the soft brown eyes of that doe.

Another resident of Graysville is Mr. C. A. Gray, who is now in his ninety-sixth year. The community of Graysville received its name from his family. Mr. Gray recalls that his wife was a great church worker and that she was a big help to Jim Henley in the early days of his career. Dr. James Henley is now pastor of West End Methodist Church, Nashville. Mr. Gray recounts that Mrs. Gray and Jim "held his first funeral."

Some time before 1860, Mr. John D. Gray and Mr. Allen Kennedy came from England and established themselves as partners in business at Graysville. They had a grist mill and a furniture factory. They also had a part in the construction of the Western and Atlantic railroad into Chattanooga, constructing the first railroad tunnel in the south at Tunnel Hill, Georgia. During this time and the decade that followed, the church at Graysville grew. It is said that after a revival in 1868, a considerable number of people joined the church and that the congregation then felt strong enough to build a more com-

fortable church. In 1873 the new building was erected, and it stands today attesting the excellent materials and workmanship that were used.

Then in 1876 Allen Kennedy, although a Baptist, but because of his admiration for the wife of his partner, gave one acre of land to the following trustees of the M. E. Church, South:

Robert S. Church (grandfather	Thomas H. Williams
of Frances Church of Centenary)	E. C. Springfield
Dr. J. M. Mackie	J. M. Keener
William Gamblin	M. R. Julian
and their successors. ⁽¹⁾	

About 1933 several rooms were added, the interior of the sanctuary was redecorated, and a new rostrum and choir facilities built. For a long time this church was a member of the Holston Conference. About 1940 the Graysville Church was transferred to the North Georgia Conference. The Sunday School Superintendent today is Mr. Homer Jacocks, a nephew of Mr. C. A. Gray, and Mr. C. A. Gray is a nephew of the first Mr. John D. Gray. Fourth generation members of Graysville Methodist Church and Blackwell's Chapel are now worshipping in the little white church by the side of the road.

Among the pastors who have served the Graysville Church are these:

----- Only	J. H. Dane	----- Cardon
A. J. Tow	----- Keener	J. E. Swecker
----- Bilderback	----- Ansley	John Woolsey
----- Price	M. L. Sorrel	----- Blalock
J. H. Sumnit	W. C. Faris	G. O. Ganoway
----- James	R. E. Smith	R. P. Carroll
----- Long	----- Conley	----- Hickey
----- Horton	A. J. Thomas	C. G. McCay
W. R. Snyder	E. M. Ritchey	J. W. Bowman

Ministers who have served since 1923 are as follows:

Gordon Holdway	W. B. Peck	----- Browning
Arch Daily	----- Elkins	M. H. Ortwein
----- Lyons	----- Stone	J. J. Roberson
----- Lawthorn	B. H. Green	R. R. Baker, Sr.
W. B. Farmer	----- Wright	

The present Board of Stewards:

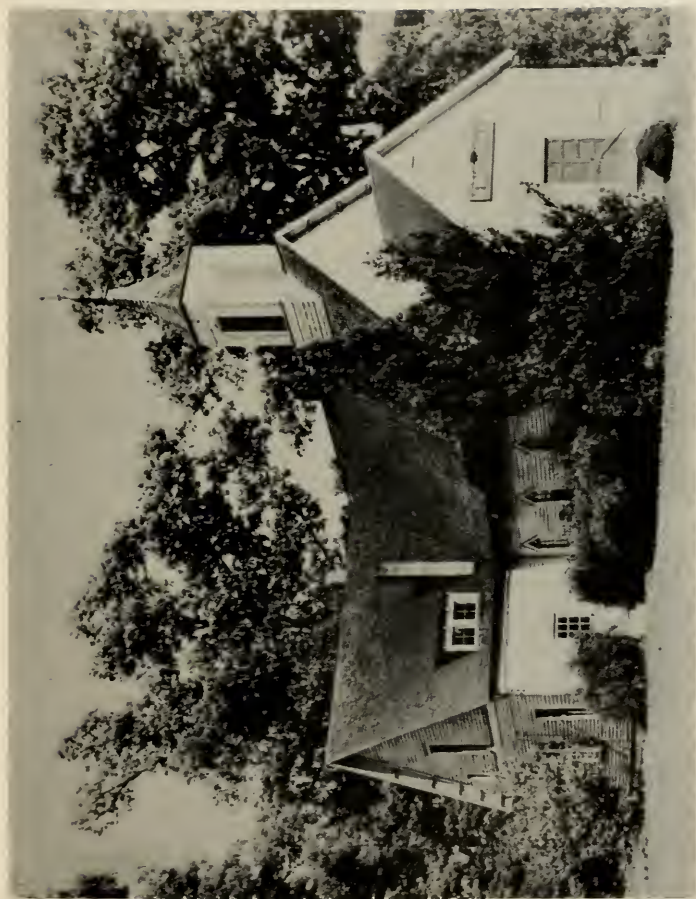
C. A. Gray, Chairman	Mr. and Mrs. Homer Jacocks
Mrs. Alonzo Weathers	Mr. and Mrs. Pete Brown

(1) Ringgold, Catoosa County, Court House, Book E, p. 159.

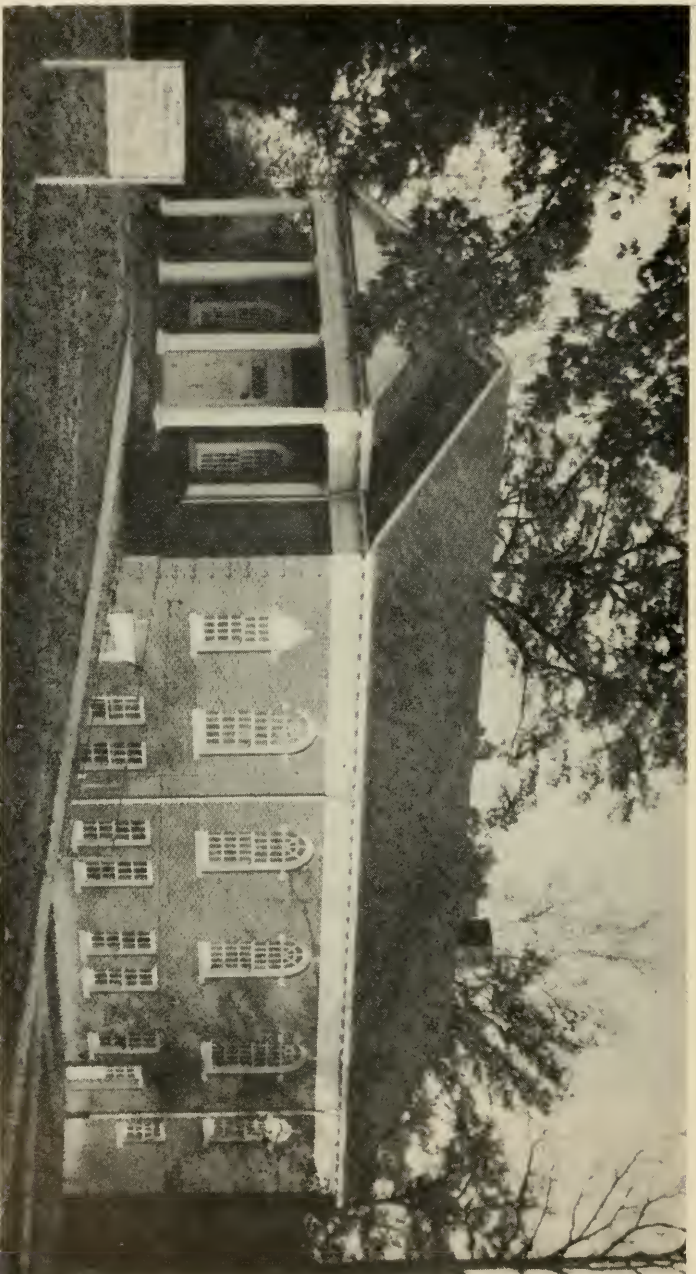
Mrs. Gertrude G. Rhodes
Miss Mayme Williams

Mrs. Charles W. Heffington
Mr. and Mrs. Richard Graves

Information furnished by:
Mr. C. A. Gray
Mrs. Alonzo Weathers
Mrs. Gertrude G. Rhodes
Mrs. C. E. Rhodes
Mrs. Josie Julian Reynolds



Newnan Springs Methodist Church, Catoosa County, Georgia
Built 1890, vestibule added 1935



Present Newnan Springs Methodist Church
Catoosa County, Georgia

53. NEWNAN SPRINGS, CATOOSA COUNTY, GEORGIA

Near the headwaters of Spring Creek in Catoosa County, Georgia, we are told that a group of Methodists met on a hill above the spring and organized McAfee's Chapel. It is reported that the organization took place before the Indians left the region in 1838. Undoubtedly the church is one of the oldest in the area. It was named for an early settler in the western part of Catoosa County.

The first church was built of logs and was used until the Civil War. In 1863 the Battle of Chickamauga was fought nearby. During General Sherman's occupation, Federal troops used the church as a bakery; and in 1864 the building burned. The congregation was scattered, and from that time until 1868 no services were held.

But in 1868 the church was reorganized as a M. E .Church, South, with sixteen members. The records show these as "restored"; so we assume that they were all members of the first congregation. The McAfee family had fled as refugees and did not return to live. A member of the family did make the return trip on horseback, however, to take part in the reorganization, and to express the willingness of his family for the name of the church to be changed. At this time the name became Newnan Springs Methodist Church, South, in honor of General Newnan, a veteran of the War of 1812, whose name the community had adopted. His grave is in the nearby cemetery, and a monument honoring General Newnan was erected and still stands south of the present church. The church today is approximately one hundred yards from the site of the first McAfee's Chapel.

The second church building was erected on a knoll about fifty yards from the one which burned. It was constructed of rough sawed pine boards and stood about 24 by 30 feet. There were doors in the front only. Three windows down each side gave adequate light for daytime. At night kerosene lamps on the wall were used. For winter use there was a wood-burning heater in the center of the room.

Repairs were made on this building in accordance with the report from the church conference of September 25, 1872. "It was agreed by the members of the church that our proportion of the funds arising from the sale of the camp ground property be applied to repairs on our church building."

Excerpts from early church records show the seriousness with which church matters were undertaken.

October 27, 1872: Pastor reported revivals in every church and about 100 professions.

November 29, 1873: Pastor reported during year he had preached 183 sermons, made 515 pastoral visits, rode 3,350 miles, and 68 joined the church.

April 19, 1879: Pastor reported about 200 pastoral visits, but found very few family altars.

May 19, 1889: Roll was called and several members were charged with continued absence from church. A committee was appointed to see them and ascertain why they had not been to church.

July 4, 1885: 8 received on application, 10 received by certificate, 3 restored, 6 removed by certificate, 1 dropped, 3 died, 1 expelled, 1 suspended.

July 2, 1887: We rejoice in the peace and fellowship of this church, express our profound gratitude to God for His presence and blessing in all the past and for our faith in the opening future.

On March 19, 1887, in quarterly conference, the following resolution was recorded: "Resolved that in view of the peculiar surroundings of church property at Newnan Springs, trustees of said property are hereby authorized to sell and deed said property at such time and on such terms as they may judge for the best interests of the church and to invest proceeds in the building of another house of worship at said place for the benefit of said M. E. Church, South." Again on September 22, 1888, the following business was transacted: "We the trustees of the Newnan Springs Church property of the M. E. Church, South, submit the following of acts: We had a deed to two acres around the present church building. The grounds around it have been recently sold but the church lot reserved. Valuation of the church building, \$300."

In 1890 this building was moved to a spot on what is now known as Cloud Springs Road, where it was used until 1916 as a school building. It was then converted into a dwelling and used as such until shortly before 1950.

In 1890 the third church building was erected about 200 feet north from where the second building had stood. It had beautiful windows, a high arched ceiling, and a tall bell tower. It was far ahead of the average building of the section at the time it was built.

Then shortly after World War I, this building was remodeled at a cost of about \$3,000. Sunday school rooms and a choir loft were added. This was made possible by lengthening the sanctuary. Again in 1935 this building was remodeled. It was also moved to a new location, approximately two hundred and fifty feet to the east, and the church was turned around so as to face west. This placed the building in a more advantageous setting. A basement was excavated to give still more Sunday School space. Rooms were included for a furnace, and a vestibule was added at the front of the building. The church was painted throughout, and shrubbery was planted, which added much to the beauty of the setting.

During the pastorate of the Rev. Frank Crawley, he preached his remembered "\$2,000 sermon." This began the building fund for a still larger church. Approximately \$2,000 was put into government bonds at this time, and during the pastorates which followed, special building fund projects were carried on. On August 11, 1947, Homecoming Day was observed, and at this time a ground-breaking service was held to mark the beginning of the new church. The site of this fourth building was secured in 1935, and lies approximately seventy-five feet north of the third building.

This last building is made of brick in colonial architectural design. The value of the building is \$125,000. In the words of Rev. Harry L. Mitcham, "This building is the evidence of a confident faith in Christ, a fervent spirit in serving the Lord, and a tremendous amount of hard work."

On January 2, 1949, the congregation worshiped in the new church for the first service. The sermon was preached by Bishop Arthur J. Moore.

In 1866 Newnan Springs was placed on the Rock Springs circuit, but was transferred to the Ringgold circuit by the quarterly conference July 24, 1873. In 1936 Newnan Springs was made a station. In 1939 all financial aid was withdrawn by the conference. On July 27, 1941, the parsonage was dedicated at the evening service. Special guests

were bishop Arthur J. Moore and Rev. J. S. Thrailkill, district superintendent.

It is probable that the first Sunday School was organized in 1868, when the church was reorganized after the Civil War; but these years were evidently years of struggle, for this entry appears in the records: "August 17, 1874, Sunday School Superintendent reported the Sabbath school has closed for want of attendance of scholars." Then in the record dated October 9, 1886, "There is little hope for a successful church or prosperous community where the religious training of the children is neglected."

The first obtainable Sunday School records are in 1893. The officers were:

B. D. Dailey, Superintendent
John Schmitt, Assistant Superintendent
W. C. Ward, Treasurer
L. A. Dailey, Secretary
W. H. Kinsey, Librarian

On February 26, 1893, there were 32 scholars present, five officers and teachers. The offering was twenty cents.

The Woman's Missionary Society was organized between 1922 and 1925, during the ministry of Rev. J. H. Couch. Mrs. W. Mack Smith was the first president and her daughter, Mrs. A. E. Miles, Sr., was the first treasurer. Mrs. Miles still holds that position. There were twelve charter members in the society.

Between 1934 and 1937 the Wesleyan Service Guild was organized with Miss Ella Dailey as the first president. An Epworth League was organized in 1920 by Rev. R. E. Rutland. Mr. J. Rhea Williams was elected the president.

A pipe organ was installed in time for the service on January 2, 1949, and it was dedicated on March 6, 1949.

The building that was first occupied in January 1949, was dedicated at the 11 o'clock service, Sunday, May 13, 1956. Bishop Arthur J. Moore of Atlanta, preached and led the dedicatory service. This service marked the successful conclusion of a drive to remove all indebtedness more than seven years ahead of schedule. The financial success was accompanied by spiritual growth, and this service was considered the beginning of still greater spiritual endeavor.

Since 1868, fifty-two ministers have served Newnan Springs Methodist Church. Through the faithful and devout service of these pastors, the church has progressed through the years. The names of these pastors are listed below. We are listing several of the district superintendents' names. We regret that a complete list is not available.

PASTORS AND DATES OF SERVICE

1868-70	W. D. Heath	1900-01	J. E. Russell
1870-71	R. A. Giddens	1901-02	E. A. Ware
1871-72	Sanford Leake	1902-04	John R. Jones
1872-73	D. J. Weems	1904-05	T. M. Elliot
1873-74	J. B. McFarland	1905-07	J. H. Bailey
1874-75	J. P. Richardson	1907-09	A. M. Sprayberry
1875-76	G. W. Thomas	1909-10	N. A. Parsons
1876-77	W. L. Wooten	1910-11	M. L. Harris
1877-78	M. L. Underwood	1911-13	J. H. Little
1878-79	G. W. Duvall	1913-1914	R. A. Cliett
1879-80	N. Z. Glenn	1914-16	D. P. Johnston
1880-82	W. T. Laine	1916-17	Lucian Roper
1882-84	Eli Smith	1917-18	J. S. Hill
1884-85	A. J. Hughes	1918-20	H. T. Smith
1885-86	T. G. Morgan	1920-22	R. E. Rutland
1886-87	W. D. Shea	1922-25	J. H. Couch
1887-88	B. F. Payne	1925-27	M. B. Sams
1888-89	M. A. Phillips	1927-29	W. A. Woodruff
1889-90	J. R. Speck	1929-34	J. L. Hall
1890-91	Eli Smith	1934-37	J. B. Smith
1891-92	R. R. Johnson	1937-39	J. K. Brown
1892-94	W. G. Hanson	1939-43	R. Frank Crawley
1894-95	Clayton Quillian	1943-45	Sewell Dixon
1895-97	J. W. Gober	1945-49	Harry L. Mitcham
1897-98	J. O. A. Trogan	1949-50	M. M. Whitttemore
1898-99	H. M. Smith	1951-	Tim W. Holbrook
1899-1900	Walter Millican		

DISTRICT SUPERINTENDENTS AND DATES OF SERVICE

1872	Wm. J. Scott	1926-30	Frank Quillian
1873-74	Robt. W. Bigham	1930-34	J. R. Turner
1885-87	W. F. Quillian	1934-38	A. M. Pierce
1888-	J. M. Lowery	1938-1941	J. S. Thrailkill
1919-22	J. F. Yarbrough	1941-47	C. M. Lipham
1922-26	S. A. Harris	1947-	N. Peter Manning

Material furnished by:

Mr. J. E. Stone, early record books

Mrs. A. E. Miles, Sr., record books

Mr. T. Bolton Williams, history written in 1947

Mrs. Estill E. Dickert, picture old Newnan Springs church,
and other valuable help.

WALKER COUNTY, GEORGIA

Methodism in Walker County under the white man makes a real contribution to the area history of Methodist churches, a record that was commenced even before the Indians left it. Of the Georgia counties we have considered, Walker is next to the oldest, dating to December 18, 1833.

The Methodist churches established in Walker before the Civil War were these:

Wesley Chapel	about 1835
LaFayette	1835
Concord	1844
Rock Spring	1844
Bird's Chapel	1840's(?)
(became Trinity)	
Pleasant Hill	1847
Cedar Grove	1851
Trinity (was Bird's Chapel).....	1852
Kensington (was Payne's Chapel).....	?
Mount Carmel	?
Payne's Chapel (on Lookout Mountain).....	?
Still called Payne's Chapel.	

There were three camp grounds in Walker County.⁽¹⁾ They were at Concord and Cedar grove for the Methodists, and another one located at the Peavine Baptist Church.

(1) James Alfred Sartin, *History of Walker County, Georgia*, p. 379.



Concord Methodist Church, Walker County, Georgia

54. CONCORD METHODIST CHURCH, WALKER COUNTY, GA.

In the year 1842 a preacher began coming on horseback, and sometimes on foot, from Trion, Georgia, to East Armuchee Valley, in Walker County, to bring the gospel to the people who had settled there. This was Peter Cartwright. His only remuneration was feed for his horse and the hospitality of the people.

The story is told of him that when he reached one community where some sheep had been stolen, he undertook to right the wrong. He got up to preach and said, "I have a rock in my hand. I am going to throw it into the congregation, and the Lord will make it hit the guilty man." With these words he drew back his arm and a man dodged. "There," he said, "is your guilty man."

About this time another preacher moved into the valley from South Carolina. This was Henry Cospers. The place now owned by E. A. Puryear was the Cospers home. (Later Rev. Cospers's daughter married J. T. Rainey.) In 1844 Henry Cospers helped to organize the Concord Methodist Church.

The first building was of logs and measured 20 by 24 feet. It served for school house as well. Some of the family names among the organizers were: Cospers, Rainey, Puryear, Brock, Hampton, Eaton, Griffin, Moore, Pope and Hamilton.

Soon after the establishment of the church, a camp ground was laid off. A large arbor was erected with sills and braces all hewn from oak logs. It was 60 by 90 feet. Boards for the roof were riven from oaks.

People came from Summerville, Dalton, Resaca, Georgia, and from Tennessee to attend meetings. The crowds sometimes reached 1500 and 2000 in number. Houses were built for many who camped. These houses contained sleeping rooms, porches, and passageways, and were quite comfortable. Long rows of these houses were built, mostly of logs. Other accommodations were afforded in tents, and those who did not have tents, slept in their covered wagons. Cooking and eating was done usually in the open. Great numbers of horses, oxen, wagons, and carts were brought.

Mrs. Callie Hamilton Dobson recalled how, as a little child, she would help her grandmother and other women get the church ready, the preachers camped in the church.

The preparations that were made by the people, who attended these camp meetings, were great indeed. Fodder had to be pulled, peas picked, and sweet potatoes dug and washed. Beans, peas, and cabbage had to be gathered. The cows had to be milked most carefully in order to have extra milk and butter. Some people brought their cows with them while others turned the calf with the cow. A friend who could not go would look after the things at home. A hog must be called up out of the mountains to be butchered, a beef, a goat and a sheep killed. The women were busy baking light bread, sweet bread, and ginger bread. Pies were baked, for those who had more would share with those who had less. Extra green coffee had to be roasted in the oven. The nights had begun to get cool so all this food would keep. Camp meetings were discontinued during the Civil War, but afterward they were again held and the practice continued until 1892.

Many of the old time gospel ministers attended these meetings. There were Simon Peter Richardson, Tom Simmons, Jo Ab Louis, Dickey Harwell, Presiding Elder Thigpen, Dr. Felton, Rev. Hickman, J. L. Perryman, and Rev. Giddens. These old preachers spoke with such force and power and with such heart-felt unction, that not only were Christians made to rejoice, but many sinners were made repentant and converted from their evil ways.

At eight o'clock in the morning the ladies would have their grove meeting near the cemetery. They would sing and pray and have testimonies. Often there were praises and hallelujahs heard in these services. It has been told that the shouting would begin at the grove meeting and continue until the three o'clock service. Sometimes a dozen or more would be shouting at the same time.

Aunt Cindy Griffin and Aunt Nellie Bowman were sisters. They would be happy in the grove meeting and go back to the arbor shouting. Their brother, Uncle Needham Kennemer⁽¹⁾ would meet them. Aunt Nellie would take one of his hands and Aunt Cindy the other. They would shout praises to God until the preaching service began. Uncle Needham would kneel to pray and rise shouting. Sometimes he would

(1) The family name is spelled Kennemor in the church deed.

get happy while plowing in the field. Rev. Ben Hunt said that he would be on John's Mountain looking for his cows, and he would say to himself, "Uncle Needham is happy again."

Rev. Timmons was a great singer as well as a good preacher. W. T. Hamilton was called to preach while he was a member of Concord. He served on the Summerville Circuit and attended Concord Camp Meetings while being pastor there. The spiritual awakening from powerful sermons, the daily Bible readings (many of the people could not read), the holy conversations, and the fellowship were sources of great religious power.

Uncle Ezekiel Harris, grandfather of M. L. Harris who was pastor of Concord in 1903, once said in a testimony meeting, "Me and my wife couldn't both come, so I told her that she had better stay at home and let me come, that there was no danger of her falling from grace." One day Uncle Zeke was shouting and he said, "Glory to God, I'm glad I'm a Methodist. How could it be otherwise, I was raised on Methodist milk." These camp meetings were held in September, beginning on Friday before the third Sunday, and ending the following Wednesday. The prayer service on Wednesday morning was a service to be remembered. The people would return home with their souls fed from the word, to talk of their experiences and to wait for the next annual meeting. One woman remarked, "I always look forward to Christmas and Camp Meeting."

Some of those who attended camp meetings were Uncle Tom and Aunt Cindy Griffin, Aunt Sara Tate, Mary C. Smith, J. A. Eaton, B. C. Gray, Dr. Adam Clement, Joe Cavender, James Shahan, H. G. Moore, and M. E. Looney. Then there were the families of:

Needham Griffin	W. C. White	R. P. Neal
Billy Griffin	John Rainey	A. H. Neal
Henry Griffin	Tom Rainey	Edward Bomar
E. R. Hamilton	Thomas Brock	I. N. Keown
Jim Hamilton	William Puryear	Nathan Keown
Johnny Tate	Sam Brown	D. N. Price
Pinkney Tate		

Uncle Coreilus Kinsey enjoyed coming to Concord. He was the father of Jesse and Newt Kinsey who preached many forceful sermons there. Johnnie Clemons was converted at one of the camp meetings,

and although he became a Baptist minister he was faithful in his attendance at Concord. Aunt Cindy Griffin carried her grandson, Reese Griffin, to camp meeting when he was a baby. She prayed that he might be called to preach, and he is now a forceful minister in the service. His mother, Martha Stephens Griffin, was a cousin of Alexander Hamilton Stephens.

Rev. Reese Griffin related an experience he had at a camp meeting when he was six years old. A service was being held for children. It was in 1887 when L. G. Snow was pastor. After talking to the children he asked all present who wanted to give their hearts to God to come give him their hands. As Reese Griffin started he tripped and fell in the straw, but he was happy and from where he fell he shouted his praises to God. Emma Brock Bowman stood up on the bench and called to the preacher, "I am nothing but a little child but I love Jesus."

During the winter the church building was used. Sartin states that the church at Concord was organized in 1844 and that the Rev. Henry Cosper gave a deed for two acres on which the log house stood at the time. The first log structure served until 1851, when need was felt for a larger building. We find a deed⁽¹⁾ dated May 28, 1851, in which Henry Cosper deeded fourteen acres to the following trustees of the Methodist Church:

William D. Tate

Charles P. Harris

Amos Griffin

William M. Puryear

John A. Tate

Thomas Griffin

Henry Cosper

There is a possibility that he gave the first two acres, and after his death his administrators sold the twelve acres, and gave the deed for fourteen acres to clear the title. The piece of land was located "north of the camp ground." The sum of money involved was \$68. The deed was witnessed by Jesse Kennemor, who made his mark, and Amos Griffin, J. P. Rev. Cosper died in 1853 and was laid to rest in the Concord cemetery. He did not have a long life but his influence lived on to bless his people. Then on January 1, 1855, a deed to the same land was executed by Davison Brown and James T. Rainy, administrators for the estate of Henry Cosper, deceased. It was to the trustees of the Methodist Church at Concord:

(1) LaFayette, Walker County, Georgia, Court House, Book 19, p. 621. October 5, 1907.

Amos Griffin, C. P. Harris, J. A. Tate and others. The sum recorded was \$68. It was witnessed by W. N. Norton and Amos Griffin. (1)

In 1851-1852 the congregation built a two story building, the first floor for the church and a Masonic hall above. This building was torn down in 1882 and a new church built. This last building was remodeled in 1907.

In 1871 the church promised to pay \$15 to missions. At the fourth Quarterly Conference in 1878, the Concord property was valued at \$500, and the pastor was paid \$45. In 1896 the class leaders were James Hegwood, E. F. Bowman, William Brock, and J. T. Rainey. The church roll at that time contained ninety-six.

E. F. Bowman, who was Sunday School Superintendent, Trustee and Steward for several years, said one day at a testimony meeting, "I am not in a hurry to leave this world for I am better acquainted down here." Other Sunday School Superintendents through the years were:

James T. Rainey	James W. Hegwood	H. H. Morrison
Charles Phillips	W. P. Tate	W. H. Gray
James M. Roper	M. T. Kennemer	Otto Morgan
John Puryear		

Some of the older Sunday School leaders were:

Mrs. Polly Puryear	Mrs. Betty Edwards Rainey Hegwood,
Miss Sara Tate	Miss Clara Holcomb Hegwood
	W. H. Gray

Singing was an important part of Concord's worship. The people would meet at night to practice for Sunday afternoon singings. Some of the singers were: Tom and Jim Peterson, the Brocks, Kennemers, Hegwoods, Morgans, Holcombs, and Grays. Prof. Moody Love taught a large singing school at the church in 1910. The first organ was bought in 1900. Some people thought it was a mistake but they soon got used to it. This first organ was sold to Mr. Conley, and Dolores Roper Smith bought a new organ for the church. It was used until 1942 when Mr. Ben F. Childs raised sufficient funds for the piano

(1) Recorded July 10, 1855, Book O, p. 392, by R. N. Dickerson, clerk. After the courthouse fire at LaFayette, the deed was again recorded October 8, 1907, Book 19, p. 627. Both of these deeds are in the possession of Mr. Ben Childs of Concord Church, Walker County, Georgia.

that is now in use. Faithful organists include: Mrs. Ludie Bohannon Brown, Mrs. Mabel Holcomb Roper, Mr. Milner Gray, and Miss Marvelene Hegwood, who still serves. Miss Exa Tate always played and sang for homecoming services.

Family names associated with Concord Church through the years include: Holcomb, Gray, Morgan, Hegwood, Keown, Wyatt, Morrison, Morris, Shaw, Bohannon, Kirk, Kennemer, Dobson, Tate, Hampton, Shelton, Wilson, Cleghorn, Norton, Rainey, and McClure. In the old days people would go in wagons and carry a load.

Besides Reese Griffin, who went from Concord into the ministry, there was Granville Rainey. Mrs. Rainey dedicated her son to the Lord. She always thought he would be a preacher. In 1941 he came back and conducted the Quarterly Conference for J. S. Thrailkill. He was given a hearty welcome. He is now a member of the South Georgia Conference, and has held important appointments, among them Mulberry Street in Macon.

In 1910 a marker was placed near the church in memory of Rev. Henry Cosper. Maude Peterson Aiken compiled a short biographical sketch including early Concord Church history.

In 1918 the church property was valued at \$1,000. In 1950 the estimated value was \$4,000. In the early 1920's an addition was made to the parsonage. Concord's part was \$125. Timber on the church property was sold to meet the bill. In 1937-1938 the church was painted. Improvements, including electric lights at a cost of \$100, were made in 1950. Steps and underpinning were added the next year.

Home Coming Day is held on the fourth Sunday in May each year. It is a great time of fellowship. Rev. Reese Griffin returned in May, 1953, and preached. 1954 brought Rev. Melvin Waters. In 1955 Rev. Horace Freeman came back home to preach. Among those returning for this occasion was the Hampton Family from Oklahoma.

The present Board of Stewards is composed of Mr. Ben Childs, Treasurer, Mr. Lee H. Conley and Mrs. Mabel Roper. The trustees are Mrs. Opal (Mrs. Roy) Gilbreath, Mrs. Ben Childs, and Lee H. Conley. Mrs. Rosa Lee Orr is trustee for the parsonage. The church is a part of the Subligna Circuit.

Going east from LaFayette on the Dalton road, 11.2 miles, Highway 143 intersects the Dalton Road. Turning here and going

eight tenths of a mile, one is led to the very door of the church. With the marker to the memory of Henry Cosper for a companion, Concord Church stands as a religious and historical landmark in Walker County.

The pastors and Presiding Elders who have served both Concord and Pleasant Hill from 1870 are given below:

DATE	PASTOR	PRESIDING ELDER
1870	Samuel L. Price	H. J. Adams
1871	J. B. Moreland	G. J. Pierce
1872	W. R. Branham	" " "
1873	S. D. Evans	R. W. Bigham
1874	G. W. Thomas	" " "
1875	J. B. McFarland	D. J. Myrick
1876	W. L. Yarbrough	" " "
1877-78	E. B. Reese	Alexander M. Thigpen
1879	R. P. Martin (Robert)	" " "
1880	J. A. Shackelford	W. A. Parks
1881-82	Mark Edwards	" " "
1883	Mark Edwards	F. Nixon
1884-85	George T. King	W. F. Quillian
1886	Sam B. Ledbetter	" " "
1887	L. A. Snow	J. M. Lowery
1888	Thomas Edwards	" " "
1889	F. L. R. Smith	" " "
1890	Fletcher Walton	Ambrose Gaines Worley (1)
1891	F. L. R. Smith	J. B. Robbins
1892-93	L. D. Coggins	W. C. Dunlap
1894-95	W. R. Kennedy	H. J. Adams
1896-97	J. N. Myers	" " "
1898-99	C. H. Hartman	A. W. Williams
1900	J. E. Russell	B. P. Allen
1901-02	Walter Millican	" " "
1903	M. L. Harris	Ford McRee
1904-06	J. A. Sprayberry	" " "
1907	J. S. Rawls	W. P. Lovejoy
1908	C. S. Martin	" " "
1909	J. T. Pendley	" " "
1910	I. J. Lovern	" " "
1911	L. D. Hughes	J. T. Christian
1912-13	W. S. Norton	W. T. Irvine
1914	T. E. Thurmond	" " "
1915-16	E. M. Silvey	Sam B. Ledbetter
1917	J. B. Gresham	" " "
1918	Nelson Hinsley	" " "
1919	J. B. Legg	" " "
1920-22	J. H. Couch	John T. Yarbrough
1923-24	V. A. Roark	-----Harris
1925-26	R. I. Johnson	" " "
1927-29	Odum Clark	Frank Quillian
1930	V. H. Taylor	" " "
1931-32	Barrett Barton	J. R. Turner
1933-34	J. B. Stephenson	" " "

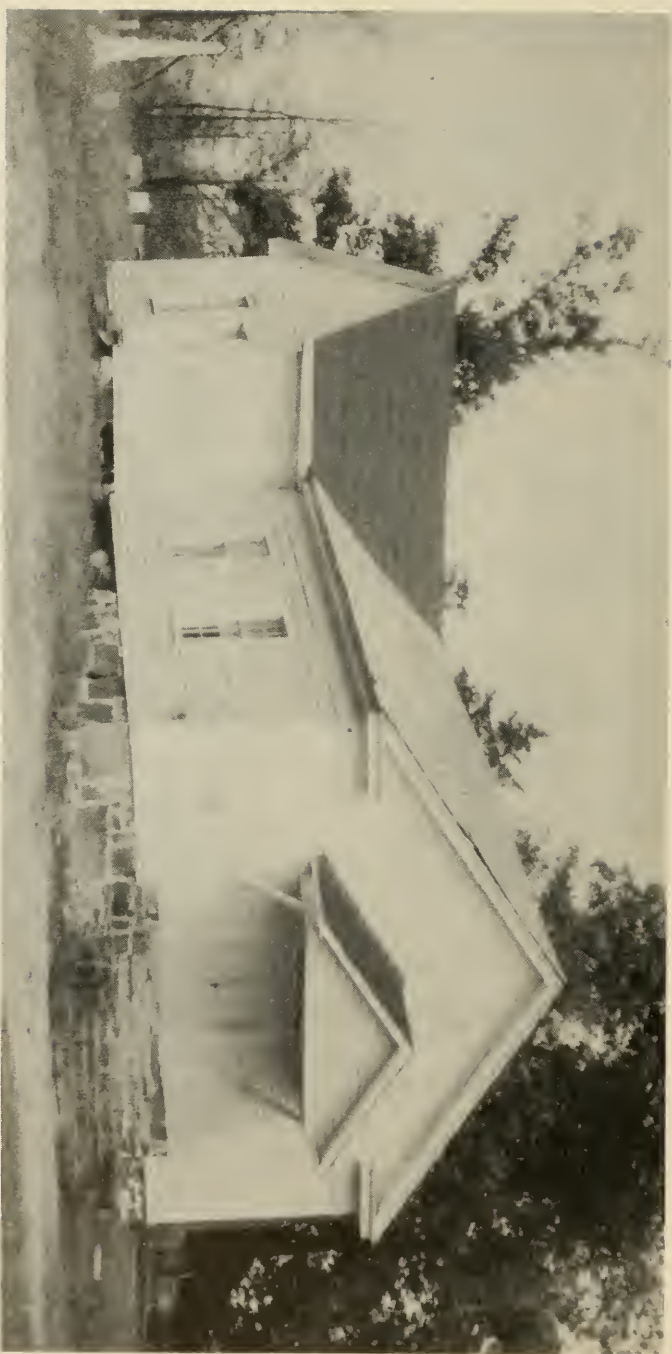
(1) See p. 114. Presiding Elder of Chattanooga District, 1861.

DATE	PASTOR	PRESIDING ELDER
1934-35	G. T. Sorrell	A. M. Pierce
1935-36	W. D. Spence	" " "
1936-37	Cullen B. Jones	" " "
1937-38	G. D. Erwin (George)	J. S. Thrailkill
1939-46	G. D. Erwin	Charles M. Lipham
1947	J. R. Thompson	" " "
1948	R. J. Donaldson	Peter Manning
1949-51	J. F. Gladney	" " "
1951-52	Howard G. McCrary	Haskell Stratton
1952-53	James C. McCune	" "
1953-55	W. P. Rowe	" "
1955-56	Roy Brown	Wm. H. Gardner

Material furnished by:

Mrs. Carl Warnock
 Mrs. Emma Jackson
 T. H. Moore
 J. S. Bomar
 Rev. Reese Griffin
 Mrs. Nina Eaton Stanfield

Mrs. J. C. Young
 Miss Ann Brock
 Mrs. Callie Hamilton Dobson
 Mr. and Mrs. Ben Childs
 Mrs. Rosa Lee Orr



Pleasant Hill Methodist Church, Walker, County, Georgia

55. PLEASANT HILL, WALKER COUNTY, GEORGIA

Across Dick's Ridge from Concord Church which lies in East Armuchee Valley, we come to Pleasant Hill Church fourteen miles from LaFayette, reposing in West Armuchee Valley.

In 1839, when Walker County was but six years old, Abraham Belton Neal, an old time Methodist Exhorter, and his wife, Rebecca Pickens Neal, left their home in North Carolina and brought their family to West Armuchee Valley. He built a two-room log house with a specious hallway between, and here in his home he held services. In summer they moved outdoors and conducted worship under a brush arbor. Some of the early settlers who attended these services were the families of Gore, Tweedle, Maloney and Story.

By 1847 enough Methodists had settled in the valley to organize a church. Rev. Neal gave five acres of land, and the first church, 20 by 24 feet, was built of poplar logs. It stood on a hillside above a spring. Miss Sue Gore lived not far away and as she looked across the little valley between, she suggested the name Pleasant Hill for the church, and Pleasant Hill it has remained. Abraham Neal died in 1853, Rebecca in 1875. Both are buried at Pleasant Hill.

In 1859 a small frame building was erected in place of the log. This was replaced in 1871 by the present building. Blinds were placed at the windows in 1904. The Annex was built in 1931.

In 1870 the trustees were: ⁽¹⁾ R. P. Neal, R. B. Neal, William Gore and A. N. H. Tweedle. On September 10, 1955, Sarah Neal married Mr. Ford at Pleasant Hill Church. Sarah was the great granddaughter of Abraham Belton Neal, who gave the land for the church in 1847.

The church roll in 1874 was as follows:

Class Leaders:

R. P. Neal

Fletcher Hegwood

A. H. Neal (also steward)

Steward and Trustee:

R. B. Neal

Male Members:

B. F. Neal

J. B. Neal

John Gray

Dink Gray

(1) James Alfred Sartin, *History of Walker County, Georgia*, p. 379, ff.

James Hegwood
A. L. Hegwood
Joseph Story
Harvey Maloney

John White
I. L. Lumis
Belton Neal
Alfred West

Female Members:

Rebecca Neal
Julia Neal
Mary Neal
Kems Hegwood
Salina Story
Nancy McWilliams
Candis Henderson
Mahala Kearns
M. E. Ezell
Priscilla Maloney

Susan Maloney
Jane Gray
Margaret Quinton
S. G. Maloney
Sallie Walker
Maryannah Neal
Mary E. Quinton
Lucy Hix
Catherine West

In 1894 a great revival was experienced at Pleasant Hill. It is said that everyone was happy and that before the sun set behind the hill there was shouting. Some rushed to the church. One man said he just stepped into his shoes, did not take time to tie them, but went straight to the church and was converted.

The first organ was purchased in 1902 during the pastorate of Walter Millican. In August of 1904, Rev. Frank Neal returned to his home community and conducted a revival. Miss Eugenia McWilliams played for the services. It is recorded that this was physically hard because the organ had to be pumped by the feet. At this time the church roll reached sixty-five.

In the spring of 1908 Rev. Rawls died of spinal meningitis. He was buried at Concord.

When W. T. Irvine was Presiding Elder in 1912, he said, "Do not ask too many questions about the need you are asked to give to. You might not give. It is more blessed to give than to receive."

Wiley Maloney was called to preach and preached his first sermon at Pleasant Hill. He was a student at Young Harris College. While there he was taken ill, died, and is buried at Pleasant Hill.

In 1918 the Rev. Nelson Hensley and his wife both died during the peidemic of influenza.

In 1921 Rev. Charles Williams of Dalton conducted a revival that resulted in many conversions. Forty-six were united with the church.

During Rev. Johnson's pastorate, in the late nineteen twenties, a successful revival resulted in enlarging the church. T. W. Henson was largely responsible for bringing this about. He worked hard and faithfully until it was finished.

During the pastorate of George Erwin, Julius Orr was called to the ministry. Also during this time, Marvin and Dorothy Lewis came to conduct a meeting for the young people. The Sunday ball game was discontinued and a prayer meeting organized instead. While J. F. Gladney was pastor the outside of the church was painted, and a roof and stoop built at the entrance. The inside was sheet rocked and painted.

Some years ago a missionary society was organized. In 1944 Miss Bert Winter organized the Woman's Society for Christian Service. There are fifteen on the roll. Today there are forty-two on the Sunday School roll. The present trustees (1956) are Frank Neal, Edward Bowman, and Bobby Fitzpatrick. The Sunday School superintendent is J. O. Pinion, and the pianists are Mrs. A. P. Neal and Miss Sylvia McCullough.

Subligna Charge has a new parsonage which has been built at Pleasant Hill Church. It has five rooms with a car port and a storage room back of the car port. Pleasant Hill has several hundred dollars put aside toward a new church building. It will doubtless be several years before actual building can begin.

Services are held one Sunday morning and two Sunday nights a month, and there are Wednesday night prayer meetings. The second Sunday in August of each year is Home Coming Day. Rev. John Neal preached at the 1952 occasion. The Speer family came for three years and sang. Brock Speer preached at one Home Coming. Pleasant Hill in West Armuchee Valley—no wonder folks like to come back home!



Wesley Chapel, Walker County, Georgia

56. WESLEY CHAPEL, WALKER COUNTY, GEORGIA

Wesley Chapel, this one named for John Wesley McDonald, stands seven miles south of LaFayette, on the road to Trion. It crowns the hill to the right just south of the twin bridges. Back of the church, the cemetery testifies to the families that have made unbroken Wesley Chapel history. Some of the names which are legible upon the head stones are:

Adams	Trammel	Roberts	Gilbreath
Wilson	Underwood	Walker	Massey
Robinson	Lowery	Goodson	Harris
Bryant	Hill	Parker	Anderson
Dowdy	Akins	Nelson	Willbanks
Headrick	Murray	Veatch	Maxwell
Bandy			

In the absence of documentary evidence I talked with Mr. Ed Hall in LaFayette. "Yes," he replied, "Wesley Chapel is old."

Mr. R. L. Davis, who grew up at Rock Springs, and who knows North Georgia, said, "Without a doubt, Wesley Chapel is among the oldest."

Mrs. Frank Fletcher of LaFayette is a great-granddaughter of John Wesley McDonald. Her grandfather was killed in the battle of Chickamauga, making John Wesley McDonald a generation before the 1860's.

Mrs. C. M. Lowry, Sr., of LaFayette, said that John Wesley McDonald gave the land for the first log church on the present site, about 1835. There was no deed at the time. Mr. John Veatch said that the original log church building burned and that a second one was built, possibly in 1855 or later.

Then his wife, Mrs. Veatch, came forward with this delightful tradition, which, she claims, comes from a reliable source. When the second building was built, Mr. John Wesley McDonald saw to it that a single narrow front door was provided, in order to exclude the hoop skirts which he so detested. But were the feminine members of this Methodist flock dissuaded from coming to church in hoop style? Not one whit. They wore their hoops, discreetly tilted them, and slithered into service sidewise.

This second building was in use until the mid 1880's when it was torn down to make way for the frame building that still stands. A deed at this time was given for one acre of land by Overton Harris to the following trustees:

H. L. Duncan	J. A. Wilson	Overton Harris
W. L. Sprayberry	Jeremiah Burns	

The deed is dated August 7, 1885. It was recorded at LaFayette March 14, 1887, in Deed Book 2, page 465. It was witnessed by Jerry Burns (which was undoubtedly the same Jeremiah), W. L. Sprayberry, and H. L. Duncan, J. P.

In the church today, Mrs. Grady Anderson, Mrs. Frank Fletcher, and Mrs. J. E. Perry, are descendents of the founder, John Wesley McDonald, who was also the first pastor.

The 1957 trustees are:

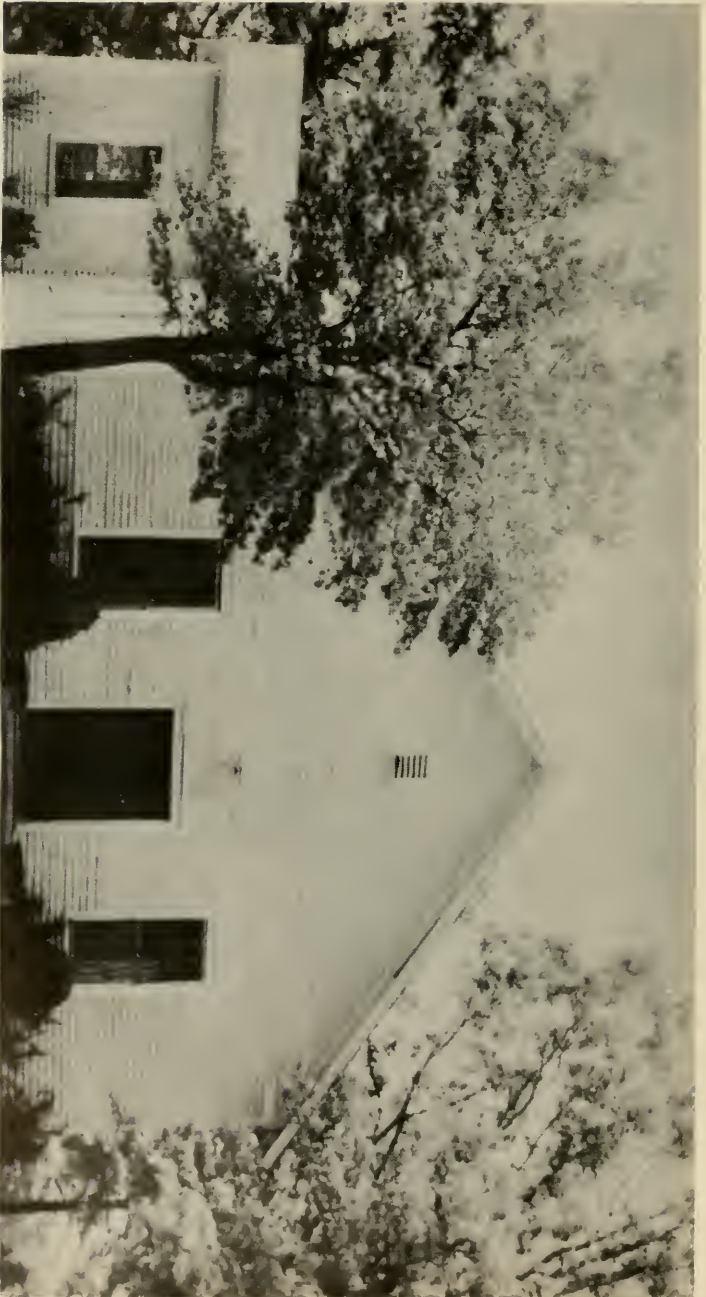
R. C. Junkins, Sr.	C. M. Lowry, Sr.	Hubert Williams
Ray Junkins	Henry Walker	

The Sunday School Superintendent is R. C. Junkins, Sr., and the pianist is Mrs. John Veatch.

Material contributed by Mrs. C. M. Lowry and Mrs. E. H. McConnell
of LaFayette, Georgia.



Mount Carmel Methodist Church, Walker County, Georgia, before 1929.
Courtesy: Miss Mary McCurdy, LaFayette, Georgia



Present Mt. Carmel Methodist Church, Walker County, Georgia

Courtesy: Mr. Miller Pickell, Mount Carmel Church

57. MOUNT CARMEL, WALKER COUNTY, GEORGIA

Following the Broomtown Road⁽¹⁾ three miles south of LaFayette, and taking the East Broomtown Road to the left, one mile farther stands Mount Carmel Church.

Its organization date has not been recorded but Mrs. Lula Cassidy Thurman of Route 2, LaFayette, who is in her ninety-first year, remembers the old log church that stood across the road and a little north from the present church. This was on the Caldwell place, on the north side of the Foster Mill Road, across from the R. M. Haslerig residence.

There was a fireplace in one end of the log church, and the windows had wooden shutters. There was no musical instrument, but some man would hoist the tune for singing hymns. Some of the early families Mrs. Thurman remembers were the Caldwells, McWhorters, Haslerigs, and Srites. Tom Srite was once the Sunday School Superintendent. Preaching at Mount Carmel was on Thursdays.

The piece of land where the church now stands was deeded in 1888⁽²⁾ by William McCurdy to the following trustees:

T. H. B. Srite	W. O. McCurdy	John Ledbetter
John Wall	T. W. Haslerig	

W. W. Sisemore deeded⁽³⁾ adjoining land, one acre square, in 1910 to these persons:

G. Y. Strickland	W. O. McCurdy	A. P. Williams
------------------	---------------	----------------

for a cemetery. The sum paid was \$100. The present church was built in 1929.

Mrs. Cora Ransom Haslerig was three years old when she moved with her family from Cove to Mount Carmel in 1872. Four years later she recalls attending school in a frame building which was a little nearer the road than was the log house. Mrs. H. L. Orr, Mrs. Haslerig's daughter with whom Mrs. Haslerig now lives in Chatta-

(1) Rev. James Atkins, Sr., who was the pastor of Centenary Church, Chattanooga, in 1870-1871, and Presiding Elder in 1872, was converted in a meeting on the Broomtown Road.

(2) Recorded, Walker County Court House, LaFayette, Georgia, Book 3, p. 428.

(3) LaFayette, Walker County, Georgia, Court House, Book 23, p. 55.

nooga, remembers the chimney of the log house. She also remembers a Punch and Judy show she saw in the second frame building about the year 1896. In 1897 she recalls that she was going to church in the third building on the present site.

In 1876, Mrs. Haslerig recalls, Mr. Edwards was the preacher and also the teacher in the school. In 1884 when Mrs. Haslerig was fifteen years old, there was an unusually powerful revival and a large number of people joined the church. This was when Mrs. Haslerig became a member. The preacher was Rev. Ballinger. There was also a Dr. Farris (M.D.) who would come down from LaFayette to preach and whenever he came there was always a good crowd.

The church people held a meeting to raise funds to get the church on a circuit. Mrs. Haslerig (then Miss Ransom) and two others gave a dollar a month to the cause.

One traveling minister, Rev. W. S. Norton, had typhoid fever and was nursed in Mrs. Haslerig's home during 1914.

Mrs. Haslerig is the oldest member of Mount Carmel Church from the point of age and of church membership. She was born December 3, 1869, making her (in 1957, at the beginning of the year) eighty-seven years old. As Cora Ransom, she was converted at Mount Carmel at the age of fifteen. She married in Mount Carmel, the ceremony being performed by Rev. J. L. Perryman. Her daughters, the Haslerig girls, now Mrs. E. H. McConnell, Mrs. C. M. Lowry, and Mrs. H. L. Orr, were beloved teachers at Mount Carmel. Other teachers who endeared themselves to their classes were Mr. Scott McWhorter, Mr. Walt Fulmer, Mrs. Loyd, Mrs. Wood, Mr. and Mrs. J. M. Pickell, and Miss Mary McCurdy.

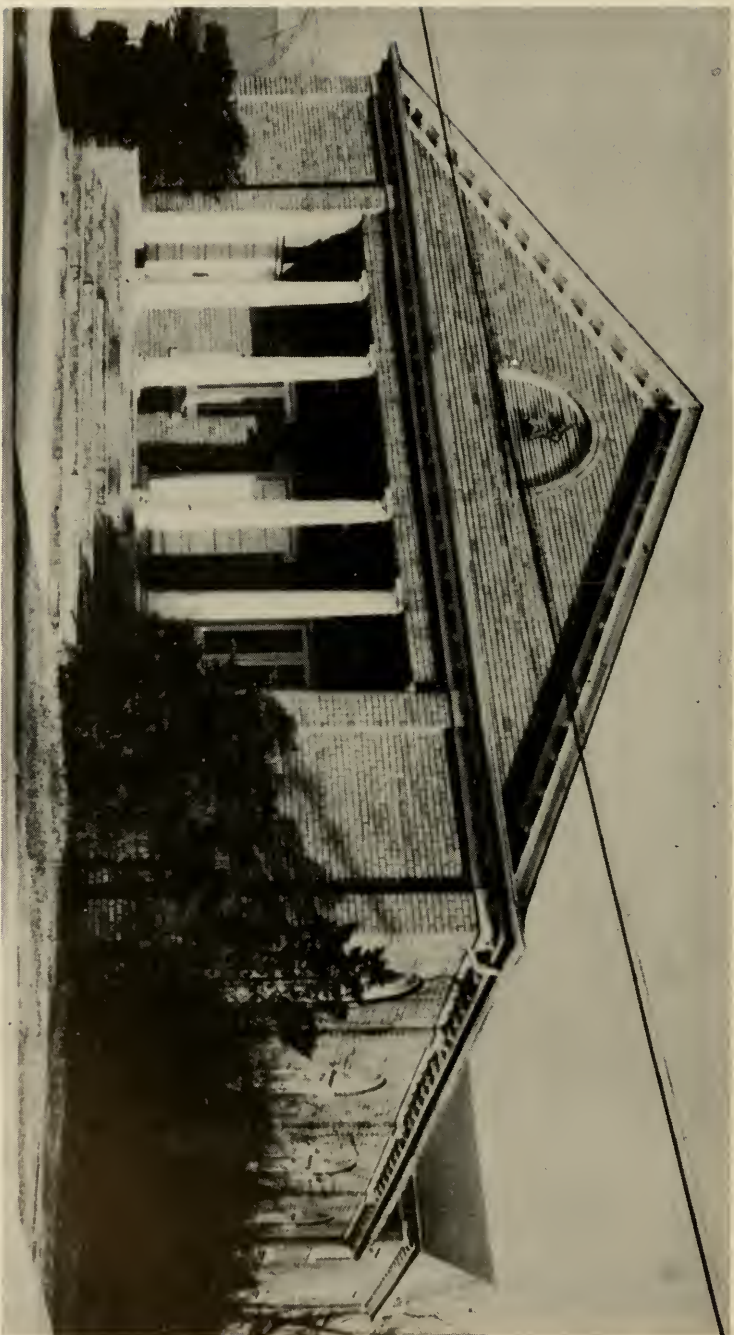
The McCurdy family has always had a part in the work and life of the church. Mr. Carl McCurdy remembers that he was the only one among the brothers and sisters of his family that was honored with a whipping from his father. Rev. Jordan, a local preacher from the Sugar Valley-Calhoun neighborhood, came to Mount Carmel and preached occasionally. On one of these visits, Carl had been to see a show that the other boys did not get to see. Carl told them about it during the service. He not only got the whipping but he missed going home with the Sizemore boys for dinner and an afternoon of play.

The present officers of the church are:

Rev. J. R. McCurdy	Mrs. B. F. Loyd	Mr. J. M. Pickell
Mr. Addis West	Miss Mary McCurdy	Miss Charlotte West
Mr. T. J. Bandy	Mr. Harvey Gilreath	Mrs. J. M. Pickell
	Mr. J. R. Wilson	

The Sunday School Superintendent is Mr. J. M. Pickell, and Miss Charlotte West serves as organist. The Woman's Society of Christian Service has for its president, Mrs. J. M. Pickell, and Mrs. Addis West is the leader of the youth program. Rev. Paul Stone is the pastor (1957) in charge of the LaFayette Circuit, of which Mount Carmel is a part. Other churches on the circuit are Macedonia, Trinity, and Wesley Chapel.

Material furnished by: Mrs. A. C. Aiken, Route 2, LaFayette, Georgia.



LaFayette Methodist Church, LaFayette, Walker County, Georgia

58. LaFAYETTE, WALKER COUNTY, GEORGIA

On October 12, 1836, Holston Conference met at Reems Creek Camp Ground in Buncombe County, North Carolina (the county of Asheville). At this time the Newtown District was added, and Chatuga Circuit was a part of this district. Chatuga was the old name for LaFayette. In the minutes of November 14, 1838, the word is written Chatoogaville, and in the Greenville Conference of October 30, 1839, the name LaFayette first appears.

In the 1836 report, there were on the Chatuga Circuit, 149 whites, three negroes, three local preachers, and three elders. So Methodism was at work around LaFayette in the first part of the 1830's.

Mr. E. P. Hall, Jr., Publisher of the Walker County Messenger, tells us that as early as 1836, the Methodists in LaFayette worshiped in an old log cabin church on the site of the Fortune home on South Main Street.

The Newtown⁽¹⁾ District was the division under the Holston Conference that included LaFayette from 1835, when it must have been formed, until November 11, 1840, when the Holston Conference met in LaFayette and the District was changed to the LaFayette District. In the January 18, 1845, session of Georgia Conference LaFayette was among eight circuits which were taken from the Holston Conference and given to the Georgia Conference.

The preachers and presiding elders of the LaFayette Church under the Holston Conference were as follows:

	PREACHER	PRESIDING ELDER
1835	Christopher Stump ⁽²⁾ (?)	Thomas Stringfield
1836	W. H. Rogers	D. B. Cumming
1837	Daniel Payne	" " "
	C. D. Smith	
1838	Alexander N. Harris	J. B. Daughtry
1839	William Hicks	" " "
	D. White	
1840	Russell Reneau	" " "
	Thomas Witten	
1841	Russell Reneau	" " "
	M. Southward (Michael)	

(1) Newtown is the old name for New Echota near Calhoun, Georgia.

(2) See pp. 41, 53.

	PREACHER	PRESIDING ELDER
1842	William N. Hickey (1) one to be supplied	Thomas Stringfield
1843	W. H. Hickey (1)	Timothy Sullins
1844	no report	
1845	William H. Hickey (1)	to the Georgia Conference Cherokee District

HOLSTON CONFERENCES

October	7, 1835	Abingdon, Va.
"	12, 1836	Reems Creek Camp Ground, Buncombe Co., N. C.
"	18, 1837	Madisonville, Monroe Co., Tenn.
November	14, 1838	Evansham, Wythe Co., Va.
October	30, 1839	Greeneville, Tenn.
November	11, 1840	Lafayette, Ga. (2)
October	6, 1841	Rogersville, Tenn.
"	5, 1842	Knoxville, Tenn.
"	4, 1843	Abingdon, Va.
"	9, 1844	Reems Creek Camp Ground
January	18, 1845	GEORGIA CONFERENCE

In 1835 Christopher Stump was assigned to Pikeville, under the Washington District (which was the old Washington near Dayton, Tennessee.) Thomas Stringfield was the Presiding Elder. In the same district and under the superintendency of Rev. Stringfield, was the Cherokee Mission work. In the minutes of Holston Conference of October 5, 1842, one of the districts was given the name of Lafayette. Washington and Pikeville were in that Lafayette District. This fact is pointed out because the LaFayette Methodist Church claims that in 1835 Christopher Stump was their minister. There was a Cherokee Mission at old Chatuga (the earlier name for LaFayette, the name LaFayette appears first in the minutes of October 30, 1839); so it is quite possible that Christopher Stump, even though assigned to Pikeville in 1835, may have served LaFayette, and that their claim is a just one. It is interesting to note that the Chattanooga Methodists make the same claim. Rev. Stump may have had a large circuit and may have ridden many miles horseback to cover the territory.

Mr. Hall tells us that after the log cabin church, a large one-room frame building was erected on Cherry Street, where the Pennington Hardware Company is now located. This stood southwest of the present courthouse. Brother Cotter of Newnan, Georgia, a Methodist preacher who died recently, stated that he attended the annual conference in LaFayette in 1840. At that time there was no railroad into the town and people came on horseback and in buggies and wagons.

(1) Very probably the same person.

(2) The old spelling of LaFayette is with a small *f*.

During the Civil War this frame building was used by the Union Army to stable their horses, two benches being turned together to form a trough.

During the pastorate of S. P. Wiggins in 1901, a new church was erected on Cove Street, where the present church building stands. Those directing the work were T. A. Jackson, H. P. Lumpkin, J. D. Fariss. In 1924 the building was torn down and a new brick church built at the same site at a cost of \$25,000. The building committee was composed of D. W. Bledsoe, E. P. Hall, Jr., I. H. Holleman, T. M. Quillian, and T. A. Jackson. Under the leadership of Rev. Floyd Walden this building was remodeled.

On Sunday, July 1, 1956, as a part of the morning service, the congregation marched in a body from the church to the site of the new sanctuary and educational building to be erected on South Main Street. The lot is where the home of the late Dr. and Mrs. J. A. Shields was located. It is a gift from their daughter, Mrs. S. B. Kitchens, and her husband, Dr. Kitchens, both active members of the church. The first log cabin church on the Fortune home site on South Main Street, stood almost opposite the new site given by Dr. and Mrs. Kitchens.

After the singing of "Amazing Grace," and the offering of a prayer, the pastor, Rev. Charles Williams, lifted the first shovel of dirt. He was followed by H. P. Burney, the oldest member of the church; J. P. Stiles of the building committee; E. E. Baker, chairman of the official board; Fred Henry, chairman of the finance committee; W. E. Gudenrath, Sunday School Superintendent; Ray V. Thurman of the board of trustees; N. H. Corn, president of the Men's Club; Mrs. Frank D. Leake, president of the Woman's Society of Christian Service; Miss Betty Lou Hall representing the Wesleyan Service Guild; Gayle Giles and Ray Purvis, representing the youth groups of the church.

Plans for the new building were made by the committee composed of Dr. Kitchens, J. P. Stiles, and F. D. Leake, and they were approved by local and conference boards. The finance committee, Fred Henry, chairman, reported the amount necessary to begin construction was in hand and that actual work would begin soon.

But not all progress is to be measured in dollars. In 1882, Dr. Hector Park went from the LaFayette Church to Soochow, China, as

a medical missionary.⁽¹⁾ He served there until 1927, when he returned broken in health. He died in Florida in 1928. He was the promoter of the Soochow College and Hospital, at that time the largest in the Methodist Mission field.

The Woman's Missionary Society was organized in the LaFayette Methodist Church in 1883. The first president was Mrs. Amelia McWhorter. Among those who have served in that capacity since are: Mesdames S. J. Shaw, H. P. Lumpkin, J. H. Hammond, J. A. Shaw, D. R. Thurman, J. C. Cavendar, E. P. Hall, W. L. Stansell, John Ogle, R. A. Wardlaw, G. L. Roberts, J. T. Rhyne, and Mrs. Frank D. Leake who is the present (1956) president of the Woman's Society of Christian Service.

The pastors who have served the LaFayette church under the Georgia Conference are these:

MARIETTA DISTRICT			
1846-47	Silas H. Cooper	1874	P. G. Reynolds
	(Conference was held Dec., 1847. The next one was Jan. 10, 1849.)	1875	W. W. Lampkin
1849	Silas H. Cooper	1876	G. W. Duvall
1850	Windsor P. Graham	1877	A. J. Hughes
1851	Joseph D. Adams	1878	W. G. Hanson
	A. C. Bruner	1879	O. C. Simmons
1852	Anthony C. Bruner	1880-81	T. J. Edwards
1853-54	Henry P. Pitchford	1882-84	E. W. Ballenger
	ROME DISTRICT	1885	J. L. Moon
1855-56	William M. D. Bond	1886-87	G. W. Thomas
	J. B. Key	1888-89	J. L. Perryman
1857	Albert W. Rowland	1890-91	Fletcher Walton
	Samuel A. Clarke	1892-94	R. R. Johnson
1858	Goodman Hughes	1895	A. B. Weaver
	John P. Bailey	1896-98	J. F. Davis
1859	John H. Mashburn	1899-1900	S. P. Wiggins
1860-61	John W. Brady	1901	J. J. Ansley
1862	L. Q. Allen	1902-03	A. S. Harris
1863	Levi P. Neese	1904-05	C. M. Verdel
1864	to be supplied	1906-09	H. S. Smith
1865-66	W. T. Hamilton (Wiley)	1910	C. K. Henderson
	NORTH GEORGIA CONFERENCE	1911-12	A. S. Hutcheson
	(ROME DISTRICT)	1913	J. R. Jordan
1867-69	James L. Lupo	1914	Thomas M. Elliot
1870	Thomas H. Timmons	1915	N. A. White (Neal)
1871	Alexander Odom	1916-17	J. A. Patridge
	DALTON DISTRICT	1918-19	A. E. Scott
1872	Alexander Odom	1920-23	J. W. Brinsfield
1873	H. C. Christian	1924	W. O. McMullan
			C. B. Hughes
		1925-28	H. L. Byrd
		1929	T. H. Williams
		1930	E. W. Jones
		1931-34	C. A. Hall
		1935-36	D. P. Johnson

(1) Also claimed by Rock Springs. See p. 399.

1937-38 W. W. Cash
1939 E. C. Dewey
1940-42 H. L. Wood
1943 Edgar A. Padgett

1944-47 L. B. Linn
1948-52 F. E. Crutcher
1953-55 W. Floyd Walden
1956- Charles Williams



Cedar Grove Methodist Church, Walker County, Georgia



One of the benches made with square nails, for Cedar Grove Church
by Alexander A. Hunter.

59. CEDAR GROVE, WALKER COUNTY, GEORGIA

Captain John McLemore was a Cherokee who fought in the Creek War as one of the Indian leaders. Later he led ten boats loaded with warriors down the Tennessee River headed for the Osage Country, where he continued to serve as a leader among the Cherokees.

The land lying in Walker County between Lookout and Pigeon Mountains, terminated on the south by the two mountains coming together, is known as McLemore's Cove.⁽¹⁾

Just south of Camp's store at Cedar Grove, guarded by veteran oaks of some three hundred years standing, there is a stone marking a lonely grave. The inscription reads:

John
McLemore
Captain
Morgan Jr's Regt.
War 1812
A chief of the
Cherokees for
whom McLemore's
Cove was named.
Erected by the
William Marsh
Chapter D.A.R.
1936

At the court house in LaFayette,⁽²⁾ we found the record of William Daugherty transferring a three acre piece of land described as follows: It "lies west of the road leading from Chattanooga to the head at McLemore's Cove and south of the creek arising out of Lookout Mountain, for the use of church and campground." It also specified that it was "for the church now occupying the same." Daugherty reserved to himself the cedar timber on the land and the use of the creek. Here we find, as was often true, the church was older than the deed. In this case, the deed bears the date of July 17, 1851. It was recorded March 30, 1891. Trustees for the Methodist Church were:

(1) Brown, J. P., *Old Frontiers*, pp. 464, 475 and footnote.

(2) Book 6, p. 418. Also certified copy in possession of Mrs. Leonard Kell, Route 1, Kensington, Georgia.

James Bunch Vines Harwell Thomas Jones
Layden T. Rogers ⁽¹⁾ Charles G. Holland Jefferson J. Coulter
 James H. Clarkson

The deed was witnessed by Thomas Hancock and James Bunch, J.P.

The present church building is the fourth. It stands a little south of the location of the third building. The other three buildings all burned. Mrs. Quinton ⁽²⁾ says her father was born in 1861. He told her that one night a group of young boys about his age (however, he was not with them at the time), met at the church for a frolic. The night was cold and they built a roaring fire in the stove. The building caught fire and burned. Nothing was saved. Mrs. Quinton thinks that this was the second building and that the time was probably between 1875 and 1880. Mrs. Quinton knows that the third church building was in use in 1898.

Mrs. J. E. Strickland's ⁽³⁾ grandfather, Mr. Alexander A. Hunter, made the benches that were used in one of the church buildings, with old square iron nails. If nothing was saved from this second fire, it must have been this third building, in which the benches were used, because we found one of the benches in the possession of Mrs. Strickland.

On the fourth Sunday in November 1922, Rev. W. B. Taylor had just begun his sermon, when someone discovered that the building was on fire. All furnishings were saved but the building burned to the ground.

Immediately a meeting was called by the following trustees:

L. E. Kell J. R. Shankle C. E. Kell
J. A. Coulter Dr. M. M. Crowder

The Rev. Taylor was also a carpenter; so he was asked to draw plans. The members who owned timber gave logs and had them sawed. Most of the labor was given. The women brought lunch and served it to the men for all-day workings until the present building was completed.

The pews now in use were installed in June of 1944. The money for them was given as memorials honoring former members. The

(1) Mrs. A. B. Quinton of Chattanooga, says this first name should be *Layton*.

(2) Mrs. A. B. Quinton, 3116 3rd Avenue, Chattanooga, Tennessee, was reared at Cedar Grove.

(3) Mrs. John E. Strickland, 640 S. Crest Rd., Chattanooga, Tennessee.

porch and double doors were added to the front of the building in 1949. About 1950 a new pulpit and choir loft were added.

From service once a month the church progressed to twice a month in 1952. For the past two years several of the members have planted a "Lord's Acre," giving to the church the proceeds from that acre of ground.

There were twelve charter members in the Missionary Society, which was organized in the late 1920's. It has since emerged into the Woman's Society for Christian Service. Likewise the Epworth League has become the Methodist Youth Fellowship.

The trustees today are as follows:

Loy Kell	S. B. Merritt	George Bible
W. B. Simmons	Lee Hicks	Leonard Kell

The present pastor is Rev. George S. Davis. Other churches on the same charge with Cedar Grove are Cove, Kensington and Bethel. The pastors as listed by Mrs. L. E. Kell beginning 1871:

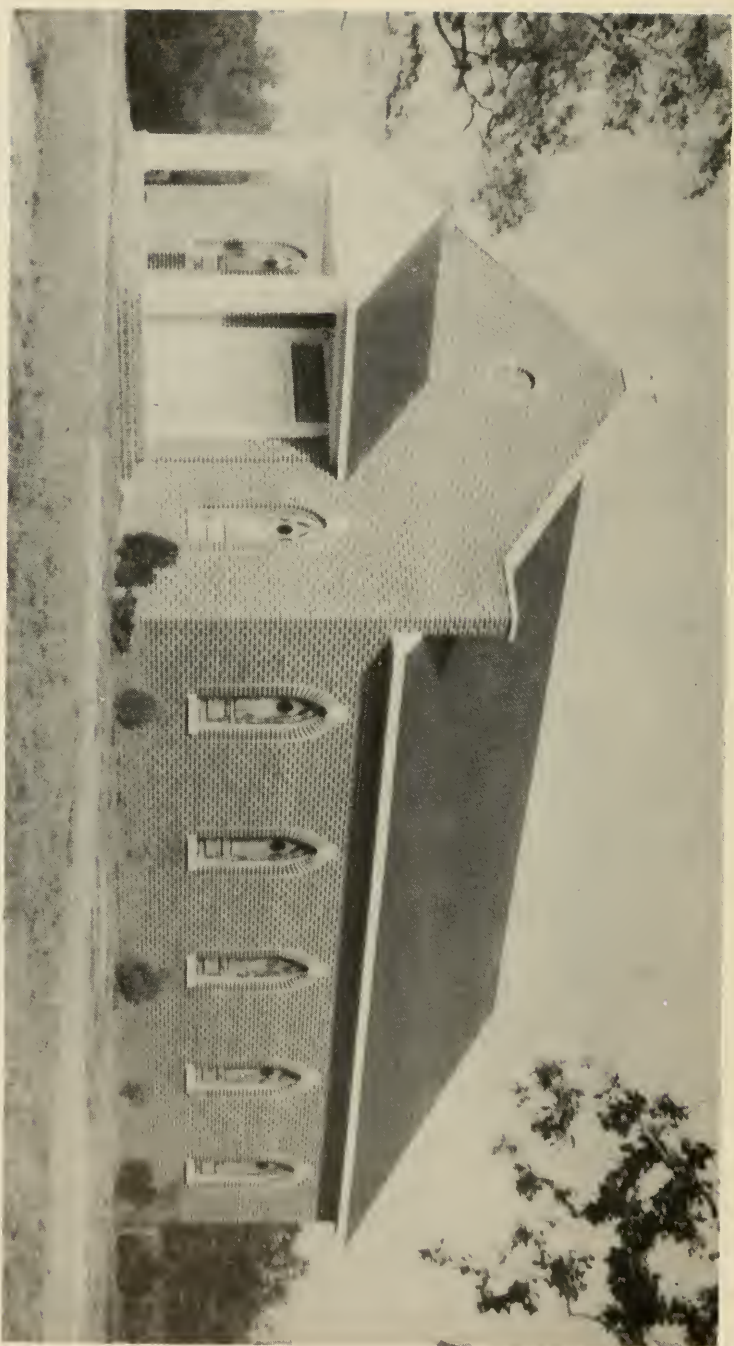
Samuel W. McWhorter	J. A. Thurman	T. L. Rutland
J. B. McFarland	John F. Balis (?)	H. A. King
A. O. Stewart	W. G. Crawley	D. M. Maxey
H. C. Christian	Olin King	J. W. Coffman
P. G. Reynolds	H. M. Strozier	Z. V. Hawks
J. N. Myers	William O. Butler	J. K. Brown
A. J. Hughes (1)	M. K. Patillo	Marvin Warwick
R. L. Campbell	H. O. Green	John B. Ward
N. E. McBreyer	J. A. Sprayberry	Roy G. Donaldson, Sr.
William Dunbar	C. A. Hall	Robert Stewart
William Shea	W. J. Culpepper	Frank Chastain
R. B. O. England	F. G. Spearman	T. L. Rutland
W. C. Dunlap	L. L. Landrum	T. E. Sherwood
J. R. Speck	C. P. Harris	M. L. Crowder
W. R. Kennedy	L. B. Jones	J. C. Christian
G. C. Andrews	W. B. Taylor	Cecil Dudley
J. A. Quillian	R. W. Green	George S. Davis

Mr. J. A. Coulter, one of the older members, recalled⁽²⁾ that one of the old gospel preachers would pray, "O, Lord, bless us old people; we who have already lived out our three score and ten and

(1) To this point the names are the same as those given in the Minutes of the North Georgia Conference for Cove 1871 to 1880.

(2) James Alfred Sartin, *History of Walker County, Georgia*, p. 386.

are now living on borrowed time; we who have traveled the King's Highway for half a century and are not tired of it yet, we who, like Christian, have, at times, passed through the valley of the shadow of death and at other times have mounted the Delectable Mountain. O, Lord, bless us old people."



Trinity Methodist Church, Walker County, Georgia

60. TRINITY, WALKER COUNTY, GEORGIA

Trinity Methodist Church in Walker County had its beginning in Bird's Chapel. The time of this beginning is lost in oblivion. Miss Molly Jackson, whose parents and grandparents are buried in Bird's Chapel graveyard, said that she remembered her mother saying that a Mrs. Bird was the first person to be buried in the cemetery, and that a Mrs. Betts, who once lived at the Edmondson place, now the W. H. Davis home, was buried beside Mrs. Bird.

Miss Molly also said that her sister-in-law, Mrs. Baylor Jackson, told of hearing her grandmother, Jane Simmons Mitchell, speak of going to Bird's Chapel. Mrs. Baylor Jackson's mother, Sarah Mitchell Shamblin, professed faith in Christ at Bird's Chapel. (Jane Simmons Mitchell was a sister of W. A. Simmons, long time member of Trinity.)

Miss Molly Jackson further stated that her father came to Walker County in 1845, and that there was a Bird's Chapel then.

Legal record of Bird's Chapel is not available, but we know that it stood about a half mile east of the present Trinity, east of Duck Creek. It was constructed of logs, and had wooden shutters. It is thought that it was also used as a school.

The deed for the land on which Trinity stands today on the Broomtown Road, is held by the present trustees. It is dated February 23, 1852, and states that "for divers and good causes" this parcel of land is granted to:

Thomas Sharp	Enoc Boils	Benjamin W. Maddux
John S. Shields	Joseph M. Wardlaw	

trustees of the Methodist Episcopal Church, South. The deed is signed by Ephraim Mabry and witnessed by H. W. Mabry, and Enos Martin, J. P. It was recorded in the clerk's office at LaFayette, Georgia, on August 23, 1852, by John Dickerson, clerk.⁽¹⁾

(1) Book H, p. 295. The deed was again recorded Dec. 19, 1903, in Book 16, p. 408.

Thomas Sharp was the father of Julia Sharp Napier, who kept her membership at Trinity as long as she lived, even after she moved from the community. her daughter, Miss Alice Napier, never fails to send a contribution each year to Trinity in honor of her mother's memory.

John S. Shields was the grandfather of the John Shields who was once a member of Trinity, and now lives in the Subligna community. Mary Shields (Mrs. Emory Thomas) is a granddaughter. Bernice Shields (Mrs. Hubert D. Williams) of Wesley Chapel, is a great granddaughter.

Enoc Boils was the great-grandfather of James Agnew and his brothers and sisters; also of Tom and Romey Junkins of Wesley Chapel. Enoc Boils was also the great-grandfather of Roy and Lee Thurman (now Mrs. Eugene Weatherly) and Eva Boils Turner.

Enos Martin, the Justice of the Peace who witnessed the deed, was the grandfather of Enos Martin of the Macedonia church.

Ephraim Mabry, who gave the land that Trinity stands on, owned the farm known today as the Arthur Clarkson farm. He was the great-grandfather of the Cicero McWhorter family of Mount Carmel, and of Shelly McWhorter Wright of Centenary in Chattanooga. Mrs. Wright tells us that at a Quarterly Conference in 1858 held at Trinity, the report shows:

43 male members

61 females

32 colored

136 total

The old record book in Mrs. Wright's possession shows the class members on roll for this same year of 1858. The ink has all but faded out and the names are given here as best they can be deciphered. The spelling is just as it is found in the record.

MALE MEMBERS

David Thurman
Richard Wilbanks
John Boils
John S. Shields,
 Leader
Thomas A. Sharpe
David Boils
A. J. Boils

Austin H. Bradley
T. R. Cameron
B. W. Maddux
Ephraim Mabry
Enos Martin
John Martin
John T. Mabry
Oliver Maddux

James M. Maddux
Samuel W. McWhorter
William H. McWhorter
William A. Napier
George S. Shields
James M. Shields
Samuel I. Shields
Benjamin F. Thurman

Joseph M. Wardlaw
William I. Shields
Peter A. Murray
J. B. W. Carrol
William M. Thurman
John H. Gillian
Henry Mabry
Madison Care
Hiram H. Gillian
John F. Wardlaw
William Gillian
James S. Wardlaw

Thomas Sharp
Lemuel McWhorter
John H. Paine
D. S. Jones
J. W. Byers
Harvy Maddux
C. A. Sharp
Harrison Mabry
John Tap
Rubin Hagins
Asbury Gillian
Elias Gladen

James Gillian
James M. Williams
John M. Williams
Samuel McCluer
Lemuel Sharpe
William Duglis
Thomas W. Blackwell
James McConnell
William Tucker
James McWhorter
William Gileon

FEMALES

Mary Agnew
Nancy Boils
Martha Boils
Adaline Boils
Caroline Boils
Levina N. Boils
Nancy E. Boils
Margaret R. Boils
Amanda S. Boils
Mary A. Bradley
Nancy C. Clemens
Elizabeth Edmonson
Jane Eaton
Balsora Grogan
Nancy Lumpkin
Catharine Maddux
Jincy Mabry
Issabella Maddux
Mary Ann Mabry
Eliza Martin
Frances R. McWhorter
Elizabeth F. McWhorter
Margaret C. Napier
Sarah Shields
Jane Shields
Margaret Thurman

Elizabeth Thurman
Elizabeth L. Wardlaw
Nancy Wilbanks
Sarah A. Wilbanks
Julia L. Sharpe
Matilda Mitchel
Martha A. Day
Harriet McConnell
Jemimah Murray
Saphronia Mabry
Mary Ann Carroll
Lenice Paine
Julier Pain
Francis A. Alexander
Eliza F. Blackwell
Lucy Day
Martha McConnell
Julier C. Price
Mary F. Wardlaw
Julier C. Wardlaw
Elizabeth Agnew
Amanda Maddux
Harriet McWhorter
Sarah Bankston
Caroline Mabry
Francis Garrison

Saphronia Bradley
Loisiana Simpson
Rebecca Bryant
Emly Inman
M. A. Byer
Mahaly Tap
Elizabeth Tap
Nancy E. Bradley
Nancy Rodgers
Maliscy Mabry
Elizabeth Jackson
Mary A. Williams
Margaret L. Williams
Elizabeth McCluer
Jane Shields
Marget R. Gillian
Nancy M. Mitchel
Nancy Gladen
Mary J. Boils
Nancy Clemens
Caroline McConnell
Martha McConnell
Sarah McConnell
Emoline Tucker
Maria McWhorter

COLORED MEMBERS 1858

Levi McConnel
Clarissa Wardlaw
Eddie Blackwell
Minor Bryant
Lewis Wardlaw
Antony Sharpe
Dred Sharpe
Gilpha Sharpe
Jack Sharpe
Patsy Sharpe
Cyrus Sharpe

Iby Sharpe
Joe Sharpe
Milly Sharpe
Martha Sharpe
Mary Mabry
Eliza Wardlaw
Martha Wardlaw
Emaline Mabry
Mary Napear
Evaline Sharp
Peter Sharp

Thomas Maddux
Henry Wardlaw
William Sharp
Joe Napear
Richman Napear
Gim Inmon
Jake Cochran
Sally Napier
Mary Sharp
Elizabeth Sharp

As well as could be read, the following pastors were recorded:

YEAR PASTOR IN CHARGE PRESIDING ELDER

1858 John C. Simmons M. D. Bond (initials may have been W. M. D.)

YEAR	PASTOR IN CHARGE	PRESIDING ELDER
1861	J. D. Anthony	John W. Glenn
1865	J. G. Lowe	Arbogast

Trinity Church has had four buildings.

1. The log house called Bird's Chapel.
2. A frame church built in 1852, when the name was changed to 'Trinity. This building burned in 1912.
3. A larger frame building which was so damaged by a wind storm in 1952 that it had to be razed.
4. The brick building in present use.

The service held in recognition of completion of the brick church was held June 13, 1954. Rev. H. C. Stratton, the District Superintendent, delivered the sermon.

An interesting old minute book of the Quarterly Conferences has been brought to light, in which one pastor makes the following report: "Traveled 620 miles, made 110 visits and preached 44 times." Another report of the Sunday School lists five McGuffey's readers as a part of the literature used in the Sunday School.

Records of the church do not give the names of pastors preceding 1867. However, for the period of 1867 to 1903, the roll is the same as that for LaFayette.⁽¹⁾ After 1903, there is a divergence, and that list of pastors serving Trinity follows:

1903-04	N. A. White	1932-34	W. H. Venable
1904-06	A. F. Ward	1934-36	E. W. Dunagan
1906-09	J. A. Sprayberry	1936-38	Clifton Freeman
1909-12	H. O. Green	Nov. 1938-March 1939	A. C. Budd
1912-13	R. A. Cliett	May 1939-Nov. 1939	Charles Boleyn
1913-14	W. S. Norton	Nov. 1939-41	Grady Lively
1914-15	T. L. Rutland	1941-42	Benson Barrett
1915-17	J. G. Lupo	June 1942-44	Edgar A. Padgett
1917-18	N. A. Parsons	1944-46	M. L. Crowder
1918-19	J. E. Statham	1946-47	J. L. Caldwell
1919-21	V. B. Harrison	1947-48	Charles W. Reeve
1921-22	R. A. Coleman	1948-50	W. M. Hunton
1922-26	J. R. McCurdy	1950-51	Norris King
1926-28	C. C. Cliett	1951-52	Carl Jackson
1928-29	Rembert Sisson	1952-53	Thomas O. Crosby
1929-30	Barrett Barton	1953-56	Charles C. Hendrix
1930-32	McLowery Elrod	1956-	S. P. Stone

(1) See pp. 378.

The Woman's Missionary Society was organized by the pastor, McLowery Elrod, in 1931. There were ten charter members. Mrs. Eugene Weatherly was the first president.

Trinity Church has given one member to the ministry, Charles T. Gray, a graduate of Emory University. He entered the North Georgia Conference.

Today the LaFayette Circuit is composed of Trinity, Mount Carmel, Macedonia and Wesley Chapel. The churches have had a parsonage since 1931.

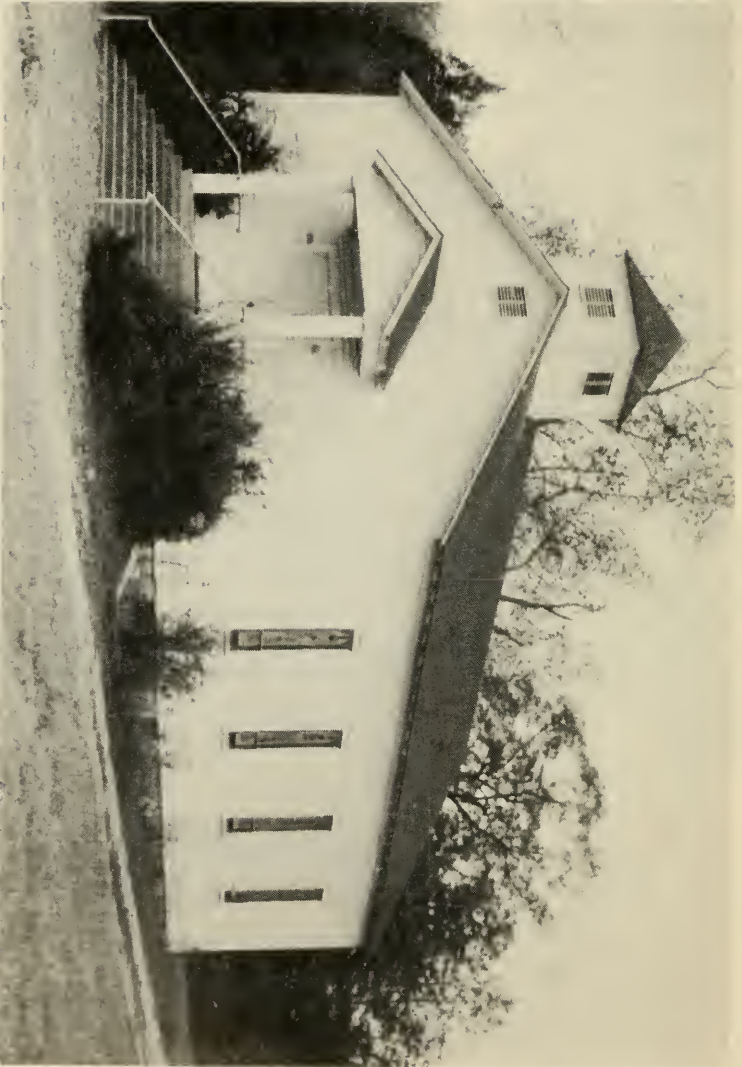
Probably the greatest revival during the existence of Trinity was experienced during the pastorate of H. O. Green, between the years 1909 and 1912. Forty-nine persons were received into the church by baptism and thirty-four by letter during his pastorate. An expression he frequently used was, "Let's fight the devil. Let's make the devil mad tonight. I want to make him good and mad."

Mrs. Weatherly remembers Mrs. John Hale, mother of Mrs. J. R. McCurdy. On one occasion something had happened that made her especially thankful. With deep sincerity she kept saying, "Glory to God, Glory to God."

Mr. Billie Parker always sat over in the "Amen Corner." He always knelt for prayer instead of bowing his head. It is particularly appropriate that the window in the corner has been given in his memory.

Material furnished by:

Mrs. Lee Thurman Weatherly, Route 2, LaFayette, Georgia.



Kensington Methodist Church, Walker County, Georgia

61. KENSINGTON, WALKER COUNTY, GEORGIA

The Kensington Methodist Church had its parentage in Payne's Chapel. Rev. M. L. Crowder of Kensington tells us that his grandmother was a Payne and that the chapel was named for her family.

According to Sartin⁽¹⁾, the organization took place near Hiniard's Cross Roads, later known as Bailey's Cross Roads; now called Coulter's Cross Roads. He further states that Payne's Chapel existed before the Civil War, and at the suggestion of Dr. Thornburg, the name was changed to Cassandra, and that the post office took the same name.

Mr. W. C. Andrews of Kensington, says that there were two churches, one a quarter of a mile south of Coulter's Cross Roads, and the other north of the cross roads about at the present site of the S. Neal Hetzler home, just north of the old Coulter homestead.

It was about 1890 that the church was moved to the present location and the name changed to the Kensington Methodist Episcopal Church, South. The deed for "a parcel of land," where the church stands today, was purchased for one dollar from Abraham van Siden and his wife, Martha A. van Siden, and James van Siden, a widower, all of the Borough of Queens, N. Y. The trustees of the church were:

S. A. Hall
J. P. Hunley

G. E. Hunter
W. G. Hunter

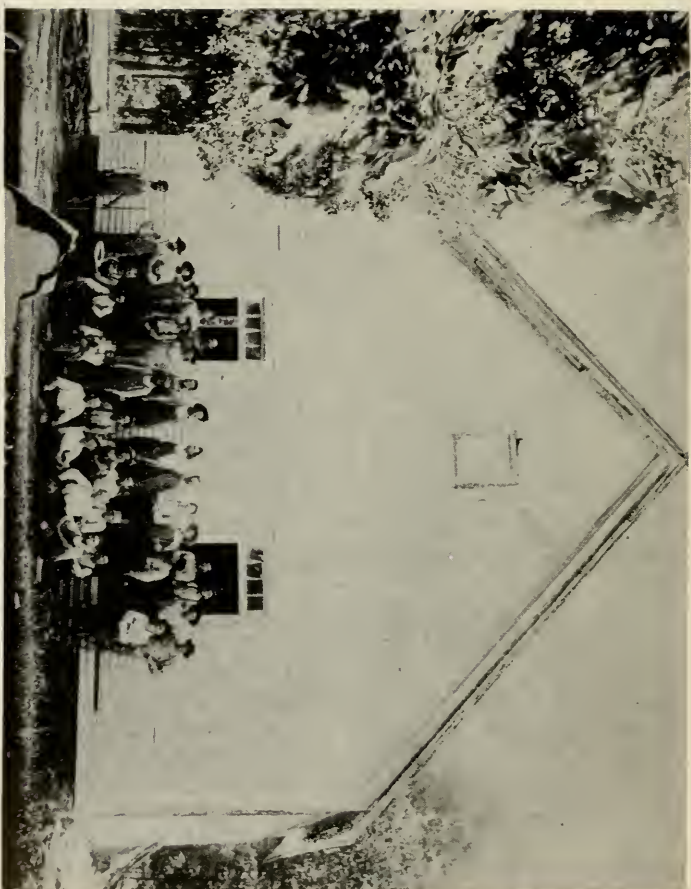
J. H. Fleming

The plot was 75 by 140 feet. The date was May 11, 1900. It was Recorded December 6, 1902, by R. N. Dickerson.⁽²⁾

The present trustees are James (Jim) Andrews, John R. Smith and D. P. Steele.

(1) James Alfred Sartin, *History of Walker County, Georgia*, p. 386.

(2) LaFayette, Walker County, Georgia, Court House, Book 16, p. 6.

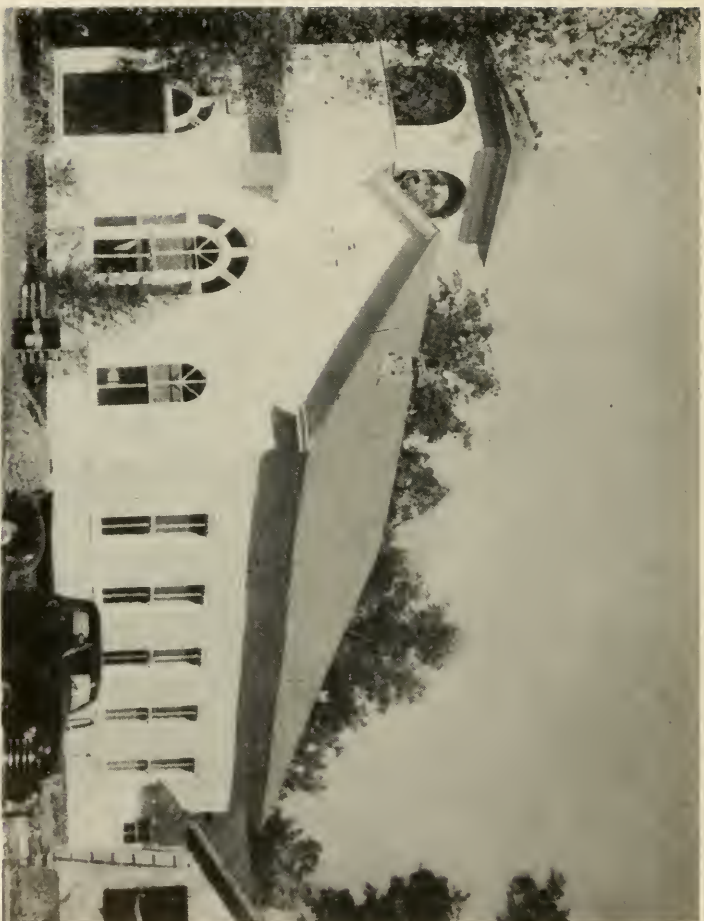


Rock Springs Methodist Church, Rock Springs, Walker County,
Georgia (before 1907).

1907

				1	2										3	4			
5	6	7	8	9	10		11	12	13	14	15	16	17					18	19
							20											21	
			22					25	26	27	28								
				23			24						29	30					
											33								
									31	32		34							
1	Mack Magill							18	Luther McClure										
2	Joe Deck							19	Lester McClure										
3	Jonas Magill							20											
4	Sam Deck							21	John R. Tyner										
5	Jeff Foster							22	Jacob Deck										
6	Sam Williams							23	Sidney C. Potts										
7	D. A. Trundle							24	John C. Conley										
8								25											
9								26	T. Williams										
10								27	Whit Colquitt										
11	Tom Bird							28	Tom L. Williams										
12	John Brooks							29	W. A. Weaver										
13	R. L. Duckett							30	Melvin Strange										
14	Nathan S. Jones							31	Zack W. Jones	)									
15	John Lupo							32	Robert G. Wellborn	) Building									
16	Johnson							33	C. M. Conley	) Committee									
17	Tom Bowman							34	Dr. Lee Bird	)									

This group pictured had gathered to tear down the church. The new building was erected immediately.



Present Rock Springs Methodist Church, Rock Springs, Georgia

62. ROCK SPRINGS, WALKER COUNTY, GEORGIA

The Rock Spring Methodist Church⁽¹⁾ had its beginning at what was known as the Rock Spring Methodist Camp Ground, which was located about one and one half miles southeast of where the present church stands. This was where there was a good source of water known as Lupo Spring. Members of the Lupo family say that this spring and the great ledge of rock all about it was what gave the place the name of Rock Spring.

At this camp ground the people of the surrounding country from a considerable distance would lay aside all work from three to six weeks in the summer and gather for a camp meeting.

It is thought that the first church was built during the year 1839. Tradition tells us that it was built similar to the first church, where the Pilgrims worshipped, (from the Biography of James R. Jones by the late Mrs. Mary Jones Rosser.) It was constructed of logs, and the seats were puncheons on four legs with no backs. The building was heated by a large fireplace.

The land on which the church stood was deeded by William Satterfield, and bears the date of April 2, 1844, to the Commissioners of the M. E. Church, Rock Springs, Georgia:

William Conley	Daniel Evans	William Satterfield
Thomas Evatt	Samuel Brice	

The tract included five acres. The witnesses to the deed were James R. Jones and Joseph Tanner.⁽²⁾

A deed appears for the graveyard dated December 28, 1893. It is made to the Trustees of the Rock Springs M. E. Church, South, Graveyard and their successors. They are:

Samuel A. Brice	Jacob H. Bird	James Weaver ⁽³⁾
William G. Conley	Joe Deck	

(1) The early spelling was Rock Spring. Today Springs is written in the plural form.

(2) LaFayette, Walker County, Georgia, Book N, p. 313, March 15, 1875. The Court House was destroyed by fire in 1883, and the deed was again recorded in Book 4, p. 90, April 15, 1889.

(3) LaFayette, Walker County, Georgia, Court House, Book 9, p. 262, January 25, 1894.

Mr. Raymond Payne says that his grandfather who built the house in 1839 in which Mr. Raymond Payne lives, told him that the first deed for the church which was built in 1839 was destroyed.

Among other old members were the following local preachers: William Conley, H. J. Evans, William W. Tyner, and Samuel Brice. Riley Payne was an exhorter. William Smith and H. J. Conley were also early members. There were loyal women among the early members, too. Some of these were Mrs. Ann Brice, who was the great-grandmother of Miss Willie Tyner, Mrs. Margaret Conley, Mrs. Sarah Conley, and Mrs. Adalaide Brice.

The old log church was used for a number of years. It was in this old church, during the continual drouth of 1845, that the people of Rock Spring and vicinity met to pray for rain, and their prayers found complete and immediate response. One of the most vivid expressions of faith was shown by William Conley, Uncle Billy to everyone. He was among the first to arrive at the church, as was his custom. He rode up, dismounted, and began removing his saddle from his horse; thence carrying it into the church. Someone standing near asked, "Why are you bringing your saddle in?" He answered, "To keep it from getting wet; haven't we met to pray for rain?" Uncle Billy Conley was the great-grandfather of Mr. R. L. Davis, eighty-one year old member of Brainerd Methodist Church.

The meeting began, and first one and then another would lead in prayer. Finally Uncle Billy was called on. It is told that he talked to God just as if no one were present but him and God. While he was praying, a cloud began to rise in the west. It kept coming closer and getting larger. Then there was a low rumble of thunder, and Uncle Billy prayed on. The cloud grew larger as the prayer became more fervent. Then the rain began to fall, and such a rain fell that the old timers say there was never one like it before or since. The crops were saved. There were showers of blessings within as well as showers of rain without.

It is thought that the first preacher was the Reverend David Lowry, who was a missionary to the Indians. Whether he was Methodist or not, is not known. He lies buried in the Rock Spring Cemetery.

During the late 1850's, the log building was replaced by a frame building. It was heated by wood-burning stoves. This was used as a

church building until 1907. From this old church went forth men and women of the Christian mould and type that help to rear and make a nation. From its fold came teachers, preachers, doctors, and lawyers. Notable among these was Dr. Hector Park,⁽¹⁾ a Medical Missionary to China. In later years the church sent out Reverend John Lupo, who is now in the North Georgia Conference.

In 1872 D. J. Weems was the pastor. The trustees were:

H. J. Conley	A. I. Leet	B. H. Wood
Samuel Brice	William Smith	

There were six people received into the church that year. They were:

J. Thomas Gill	Margaret S. Conley	Susan M. Jones
William Stephen Smith	Saney McDaniel	Elizabeth E. Rogers

Brother D. J. Weems made the following quarterly conference report:

Pastoral Visits	540
Sermons preached	136
Sunday School Scholars.....	50
Officers and Teachers.....	8
Scholars Converted	6
Volumns in Library (<i>sic</i>).....	60
Sunday School Papers.....	20
Value of Church Porperty.....	\$500.00
Sittings the Church Affords.....	300
Money Collected for Sunday School.....	\$1.00
For Conference Collections.....	\$7.65
For Missionary Cause.....	\$13.00
For Old Mission Debt.....	\$1.00
Paying Church Debt	\$12.00
Church Book	\$1.00
Quarterage	\$69.80

In 1873 Reverend James Lupo was pastor. He was the grandfather of Reverend John Lupo. His home was at the old Camp Ground. He was born in South Carolina in 1821 and came to Georgia in 1859, where he served the Fulton Circuit that same year. Later he served numerous other circuits. For a seven year period, he was Superintendent of the Orphan's Home.

1875	H. C. Christian, pastor reported.....	120 members
1875	P. G. Reynolds, " "	127 members
1876	" "	130 members
1877	G. W. Duvall " "	122 members
1878	A. J. Hughes " "	120 members
1870	" "	111 members

In 1876 the trustees of the church were:

H. J. Conley	A. I. Leet	William Smith
Samuel Brice	J. H. Smith	John F. Conley

(1) Also claimed by LaFayette. See p. 377.

Some of the Presiding Elders who served the charge were:

H. C. Adams	W. P. Lovejoy	S. A. Harris
A. W. Williams	T. J. Chastain	Frank Quillian
B. P. Allen	W. T. Irvine	R. R. Turner
A. M. Pierce	S. B. Ledbetter	C. M. Lipham
Ford McRea	J. W. Yarbrough	S. P. Manning

The roll of one hundred twenty-two members for 1877 was divided into forty-eight men and seventy-four women. It is interesting to note that just as it was the custom to seat the men and women separately in church, so on the church roll the names of the men were on one page to themselves and the names of the women on the page following.

Here is the "Fourth Quarterly Conference Rock Spring Sabbath School Report" of the date October 31, 1885:

"We have had a very flourishing Sabbath School during the most of the summer months, I will say for four or four and one-half months, up to the time of the protracted meeting. During the revival season our Sabbath School got disorganized on account of the school not meeting as early as they should have done on those days, and we have not met and reorganized as we ought to have done since that time. We had forty or fifty, average attendance; have eighty-five or ninety names enrolled on our record. They seem very much interested in searching the scriptures for knowledge of our Savior Jesus Christ. We used our literature published at Nashville, Tennessee, the most of the time. I regret, very much, that the school did not go longer, hope by the help of God we may do better in the future.

"Respectfully submitted,

"Calvin Davis, Supt."

In 1907 the people felt the need of a larger building; so the frame building was torn down and the present building was erected. The picture was taken when the group of men had gathered to raze the old building. The building committee was:

C. M. Conley Z. W. Jones R. G. Wellborn Dr. Lee Bird

The new building was put up at a cost of \$1,600.00. Mrs. Jack Jones, who lived in Chattanooga, but who was reared at Rock Spring, was active in getting the seats for the church and furniture for the pulpit. After completion, the building was dedicated by Reverend Ford McRea, Presiding Elder of the Dalton District.

Some of the pastors who have served the church are as follows:

1872	D. J. Weems	1877	G. W. Duvall	) All these served with annual salary of less than \$200.
1873	James Lupo	1878	A. J. Hughes	
1874	H. C. Christian	1880	E. W. Ballenger	
1875	R. G. Reynolds	1887	G. W. Thomas	

Other ministers remembered:

R. R. Johnson Robert T. Dubose and W. M. Lambkin

Preachers in later years:

1896	A. R. Weaver	1919-20	A. E. Scott
1897-99	J. F. Davis	1921-24	W. Brinsfield
1900-01	S. Wiggins	1925	W. O. McMillin
1902	J. J. Ansley	1926	R. W. Green
1903-04	A. S. Harris	1927-28	T. L. Rutland
1905	C. M. Verdell	1929-32	A. H. King
1906	W. O. Butler	1933	D. A. Maxey
1907-08	M. K. Patillo	1934-35	J. W. Coffman
1909	C. S. Martin	1936-37	Z. V. Hawks
1910-11	O. M. Ponder	1938	W. E. Brown
1912	H. L. Hendrix	1939-40	Marvin Warwick
1913	A. S. Hutchinson	1941-44	J. B. Ward
1914	J. Robert Jordan	1945-46	James R. Phillips
1915	T. M. Elliot	1947-48	Era P. Eubanks
1916	Neal A. White	1948-54	Shelton E. Adams
1917-18	J. A. Patridge	1955-	W. O. Lindsey

The Epworth League was organized in 1921, with Miss Jewell Deck as president and Miss Doris Henry as secretary.

In 1939 the church celebrated its centennial with a large number of people attending. Reverend Marvin Warwick preached the sermon at the eleven o'clock service. At noon dinner was spread under the trees.

For many years the Rock Spring Church was on the same circuit as LaFayette. LaFayette had service three times a month and Rock Spring had one. In 1906 LaFayette became a station and Rock Spring was placed on the circuit with Chickamauga. Soon after this the circuit was again changed, and Rock Spring was placed with Kensington and Cove. In 1942 Rock Spring was placed with Boynton and became a half station. Being a weak church in numbers, there was much doubt as to whether Rock Spring could meet its financial obligations; but, as always, there were those who had faith and said "we can" and their efforts were blessed with success. Then in 1949 Boynton and Rock Spring, each, became a full station.

In 1947 five large attractive Sunday School rooms were added.

The Woman's Missionary Society was organized in July, 1925, with about ten charter members. Miss Vera Deck was the first president,

Miss Willie Tyner, vice-president, and Miss Nora Deck, secretary. The first meeting was held in the home of Mrs. Hattie Deck.

The Rock Spring Church has been blessed with many revival meetings. One that stands out in the memory of those who were there, is the one conducted by Reverend J. W. Brinsfield during his pastorate. He gave himself, his entire soul, mind, and body to his preaching. Someone told him that he was wearing himself out preaching so hard. His reply was, "I would rather wear out than rust out."

One sermon he preached from Isaiah 6. It was such a powerful sermon that when he came to the close and, as was his custom when he finished, he said, "Let's go," the people sat for a few seconds without making a move. They could hardly realize that they were in the church instead of in some heavenly place, and that it was time for the benediction.

Today, the church is going strong. Leaders as shown by the offices they hold include the following:

Trustees—

Heck Potts	Will Potts	Raymond Andrews
Frank Grant	Lonie Rains	

Board of Stewards—

Mrs. Edd Conger	Raymond Payne	Mrs. Raymond Andrews
Bobby Potts	Jack Bowman	Miss Beatrice Graham
Tom Potts	Kell Lupo	Price Henry
Bob Hice		

Woman's Society of Christian Service—

President, Mrs. Fred Carlock

Vice-President, Mrs. John Goodson

Wesleyan Service Guild—

President, Mrs. Kell Lupo

Vice-President, Mrs. Frank Grant

Methodist Youth Fellowship—

President, Mitchie Coulter

Vice-President, Jennie Jean Potts

In January, 1955, there were 196 on the church roll.

Material furnished by:

Miss Willie Tyner, whose father was church "clerk" for over forty years,
 Mrs. Fred Carlock,
 Mr. Raymond Payne,
 all of Rock Springs, Georgia



Payne's Chapel, Hinkle Community on Lookout Mountain,
Walker County, Georgia

63. PAYNE'S CHAPEL IN THE HINKLE COMMUNITY ON LOOKOUT MOUNTAIN, WALKER COUNTY, GEORGIA

Walker County has two Payne's Chapels. One was the fore-runner of the present Kensington church and the other has always been Payne's Chapel in the Hinkle community on Lookout Mountain.

Aunt Hattie (Mrs. Henry) Massey, who lives there, tells us that when her grandpa, John Gray, came to Hinkle, the old Payne's Chapel was in use. He had married at New Salem⁽¹⁾ and was an exhorter as well as a sawmill owner. Her grandmother told about his coming home and bringing the pastor, Rev. Cass, with him. Rev. Cass asked him how the people liked him, the pastor. Her grandfather replied, "Brother, they don't like you."

This first church, Aunt Hattie says, was of log, with puncheon seats. The building stood "up the road" three quarters of a mile to a mile from the present church. A sister-in-law of Aunt Hattie, now in her eighties, attended school in the old Payne's Chapel.

Mr. Henry L. Massey, of 610 Sunset Road, Lookout Mountain, says that his father was born in 1860 and his mother in 1862. Their first schooling was in the school that was in the log Payne's Chapel Church. Mr. Massey is strongly of the opinion that Payne's Chapel was organized and the log building erected in the 1850's. Miss Artie Gossett, also of Sunset Road, Lookout Mountain, who is now past eighty, says, "Yes, Payne's Chapel was built before the Civil War. Hit's old."

There were others whose lives were interwoven with the church. The Hixson family came from Virginia to Chattanooga Valley in Walker County, in 1835. There were six sons. One was George, who was born January 18, 1817.⁽²⁾

George Hixson found his way to Hinkle, and gave the land for a church. A church was built on the new site about 1868, and the old log building was abandoned.

(1) See p. 414.

(2) James Hixson and Zella Armstrong, *Hixson-Hixson, Notable Southern Families*, pp. 89, 90.

Aunt Hattie Massey describes the second building as a "box" church with "straight up siding." It was heated by a stove, and it had kerosene lamps with reflectors, along the walls. There was a rounded platform covered with a brown carpet. Later there was a hemp matting.

Mr. G. W. Morton, of Rising Fawn, Georgia, tells us that the people used to come to church in wagons; the men wearing overalls, and the women with poke bonnets. They would bring quilts to make pallets for the young children to sleep on. When "the spirit got to moving," and everyone was rejoicing, shouting, and jumping over benches, then God took care of the children. None was ever stepped on.

Trustees of this church were: John G. Gray, the grandfather of Aunt Hattie Gray Massey and John Hixon, who are in Payne's Chapel today, John C. Hinkle, and L. K. Dickey. The land given to the church was described as lying in the fourth section of Walker County, and it was designated for the M. E. Church, South. The deed was dated September 2, 1890, but it is evident that the land was given and used long before it was formally deeded to the church. On this deed, George Hixon made his mark which was witnessed by T. G. Hamill and T. M. Massey. It was recorded October 28, 1895.⁽¹⁾ John Gray sawed the lumber at his mill and George Hixon just about built the church. On his deathbed, George Hixon drew up his will, in which he provided for a public cemetery, and asked to be buried under the dogwood tree where he had hitched his mule when he came to church. The deed for this graveyard is recorded February 20, 1917.⁽²⁾ George Hixon died March 30, 1894. He had been a member of the Methodist Church for forty-nine years. His own grave was the first in this new graveyard.

It is thought that this second church burned about 1924. Soon thereafter the present church was built across the present road. The road used to run behind the building. The church now in use and the new one being built (1956), where the second building stood, are on the same tract of land even though the road runs between them.

The trustees today are:

John W. Hixon Harley Moore Ed Fulghum Howard Morton

(1) LaFayette, Walker County, Georgia, Court House, Book 10, p. 483.

(2) *Ibid.*, Book 32, p. 469.

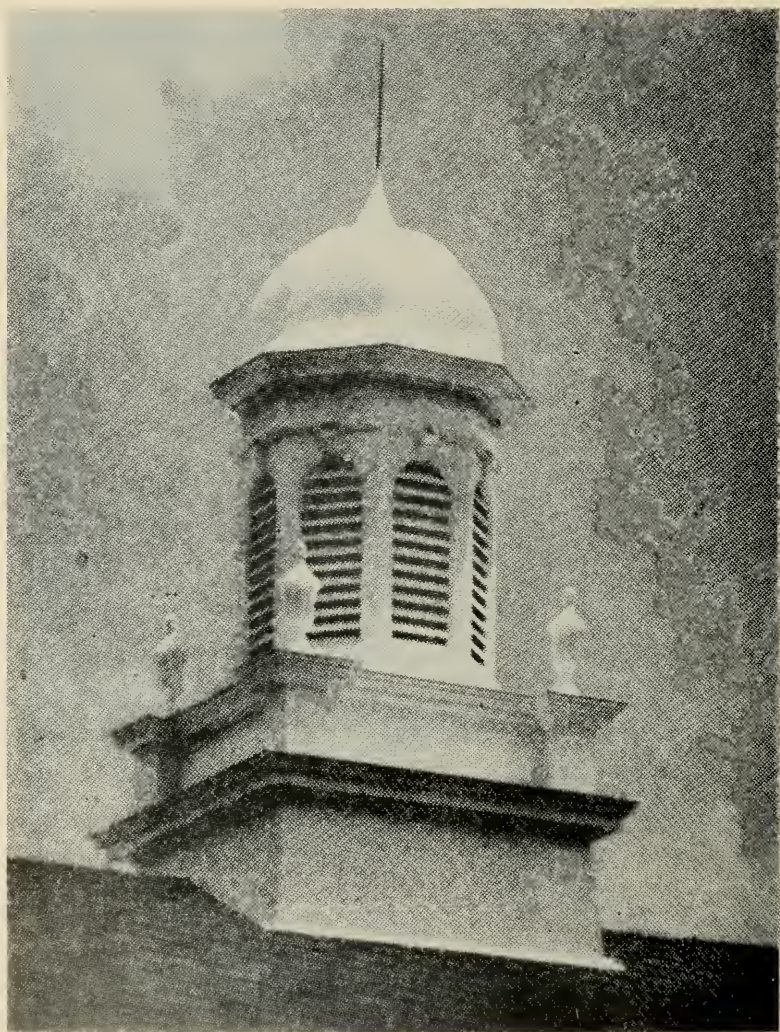
The pianist is Miss Katherine Adams. The Sunday School Superintendent is Merle Neal. The church has eighty members.

Some of the pastors who have served Payne's Chapel:

Ab Stewart, Revs. Allison, Dickey, Matthews, Jimmie Drinnen, Booth, Tidwell, and Cannon. Barney Thompson was the preacher when Grandpa Gray and George Hixon died. The present pastor (1956) is Jerry D. McInness, and the one assigned minister at the June, 1956, conference is William Phelps.



Trenton Methodist Church
Trenton, Dade County, Georgia



Memorial Belfry
Trenton Methodist Church, Trenton, Georgia

64. TRENTON, DADE COUNTY, GEORGIA

In the year 1830, William Killian, grandfather of Ibbie Killian, moved with his family from McMinnville, Tennessee, to the Killian place two miles north of Trenton. At that time there was only one other white family in the vicinity. It was that of Mr. Tanner a daughter of whom was the first person buried in the Baptist Cemetery. The other inhabitants were scattered Cherokee Indians. There were no schools, churches nor railroads—only a few Indian huts.

Gradually the population began to increase. Those coming in first were the families of Morgan, Miller, Pace, Bates, Brock, Taylor, Morrison, and Tatum. The first cleared fields near Trenton were those on the Bates farm and one on the Iron Works farm. Quickly following these families came the Methodist missionaries from Tennessee, who came with the spirit of endurance of the Wesleys, Whitefield, and Asbury. They preached at the cabins of the Christian pioneers of the community.

Some time later the Cumberland Presbyterian group erected a building on the southwest corner of the Square. Until 1865 this building was neither ceiled nor plastered. Until 1880 all church organizations of the community shared in the use of this church building.

On October 4, 1877, James A. Case deeded a piece of land to the Methodist Church, and one large room was built on it. This was used as a school and for other community gatherings, because it was the largest room in town. Later an organ, carpet, and rugs were furnished by the Methodists. At a later date the room was divided into smaller rooms. A piano, chancel, and place for the choir were provided. The organ was no longer used.

This church burned in September, 1927. The present church was built in 1931.

On July 8, 1951, Maxie Case Tatum, James C. Case, Agnes Case Elzey, Jules A. and F. Timons Case, the children of John Leonard and Lula Corput Case, descendents of James A. Case, presented the Methodist Church with the belfry and sound system. The Rev. E. R. Lewis preached the memorial sermon.

The presentation of the gift was made by Mrs. Tatum: "In memory of our beloved father and mother, John Leonard and Lula Corput Case, we present this church the belfry and sound system to be dedicated to the glory and praise of God."

The gift was received by Mr. M. J. Hale, representing the Board of Trustees: "We accept this gift as a sacred trust, and we pledge you to use and guard it reverently in honor of the faithful and devoted lives of those to whose memory it was erected."

The Minister: "For the calling of men to worship; For the calling of men to prayer and praise; For the calling of men to hear the saving Gospel and to the celebration of the holy Sacraments; For the comfort of all who mourn within the sound of its music; To remind men of their need of God daily as families turn homeward; To fill this valley with the music of heaven; In gratitude for the labors of all who love and serve this church; In loving remembrance of those who have finished their course; In the hope of blessed immortality through Jesus Christ our Lord, we dedicate this gift."

On the same morning the new organ was dedicated for service in the worship of Almighty God. The minister phrased it: "We dedicate this organ to the wedding march, to thanksgiving on festal occasions and to such inspiration in the service of song that all people may praise the Lord. We dedicate this organ to the healing of life's discords, and the revealing of the hidden soul harmony; to the lifting of the depressed and the comforting of the sorrowing; to the humbling of the heart before the eternal mysteries and the lifting of the soul to abiding beauty and joy by the gospel of infinite love and good will."

Rev. Lewis offered this dedicatory prayer: "Our God and Father whom the generations have worshiped with concord of sweet sound, be pleased to accept this organ as a song of praise unto Thee. Amen."

"Grant that its music, with accompanying song, may come as a blessed benediction upon all who worship here. Amen."

"May this organ become undying music in the world as its notes of cheer, comfort, communion, and courage are modulated into human lives for daily task and noble service. Amen."

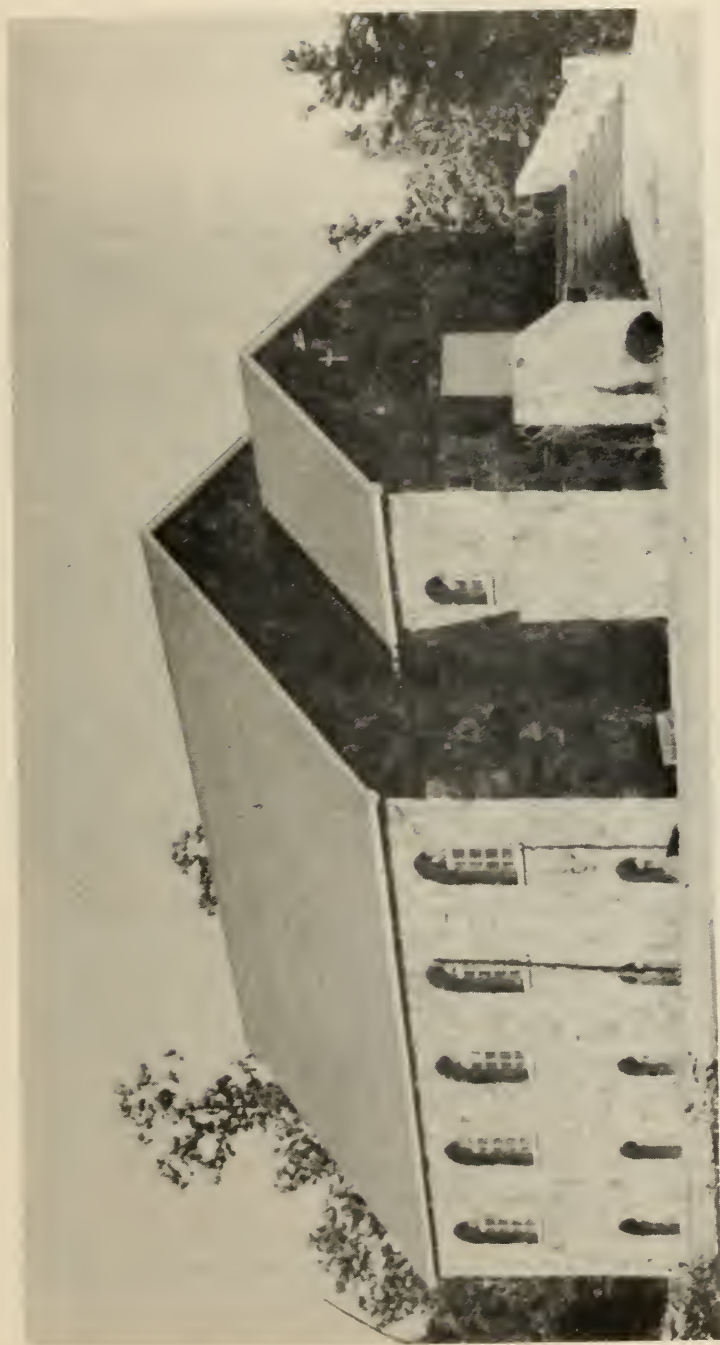
"To all organists who shall sound its notes, and to all worshipers who shall be lifted Godward by its voice, may there come at times the

sweep of hallelujahs from the throne of the Redeemed until earth below shall be attuned to heaven above, singing hallelujah to Him who reigneth, Lord of Lords, the King of Kings. Hallelujah! Amen."

Material furnished by:
Mrs. Ibbie Killian Shankle
Mrs. Catherine Morrison
Rev. Robert L. Hilton
Trenton, Georgia



Old New Salem Methodist Church on Lookout Mountain,
Dade County, Georgia



New New Salem Methodist Church on Lookout Mountain,
Dade County, Georgia

65. NEW SALEM, DADE COUNTY, GEORGIA

The New Salem community is situated in the east central part of Dade County, Georgia, on top of Lookout Mountain. It is bounded on the north by the community of Hinkles, Georgia. To the east lies Walker County, and on down the mountain to LaFayette. On the south is Johnson's Crook, and on the west, the brow overlooking Sitton's Gulch.

Sitton's Gulch is formed by the union of two streams, Bear Creek, running from the east side of the top of the mountain, and Daniel Creek, flowing from the southwest. Sitton's Gulch is about two miles long, and varies in depth from 600 to 800 feet. This is now a part of the Cloudland Canyon State Park, established in June, 1938, by the State of Georgia. Rhododendron, mountain laurel, and flame azalea transform the mountain sides into a flower garden in the spring. In autumn, the colors of the maples, oaks, hickories, gums, and sourwoods lavishly splash their colors to rival anything of its kind in the Great Smokies.

To this beauty spot came early settlers to establish New Salem, when the Indians were still their neighbors. One of the people living there then was John Gray, who was born in 1825.⁽¹⁾ He was the grandfather and great-grandfather of the Grays living in New Salem now. He built a house on what is known as the Hawkins place. He was preacher, farmer, and sawmill owner. He was the first resident minister of the Methodist Church.

Robert Boatman lived on what is now Katherine Moore's place. She is his granddaughter. He built the house where she lives today. It was probably the first frame house built in the community. Robert Boatman gave the land for the first building belonging to the Methodist Church about 1840. It was built of logs and was used for both church and school. The plot of ground consisted of two acres.

W. H. Boatman was the son of Robert Boatman. He was a successful farmer. He had a good apple orchard, and he could raise more Irish potatoes on newly cleared ground without commercial fertilizers than most of us using fertilizers can today.

William Bradford, the father of Jackson Bradford, was the great-grandfather of the present Bradfords, Grays, and Moores. His wife

(1) See p. 404.

was the first person buried in the Hawkins Cemetery. Jackson Bradford's home was at the Hawkins place during the Civil War. He was born in 1836. He was a Confederate soldier and married Nancy Warren. J. H., M. G., and W. D. Bradford are his sons. Mrs. Nan Collins is his daughter. She lives on the land that has been in possession of the family for more than a century.

John W. Moore and W. A. Moore were brothers living here before the Civil War. John W. Moore built a house on the land belonging now to William Nicoll. He was the father of C. L., and W. J. Moore. His wife was Delia Warren. W. A. Moore was the father of five daughters and four sons. He married Margaret Echols who came here from Indiana after the Civil War.

John Cox, the father of Jim Cox and the late W. P. Cox, lived at what is known as Shanty Hollow about 1880. W. P. Cox and Jim Cox married Jackson Bradford's daughters. W. P. Cox was New Salem's most successful farmer. His home was where his daughter, Mrs. C. L. Moore, lives now. Jim Cox at the age of eighty-one is the community's oldest resident.

Mr. Hugh McKaig lived near the Fire Tower in 1880. His son, Clay McKaig, is the father of P. A., Drew, and R. A. McKaig today. John J. Neal joined the community while a young man. He married Hester Davis. He is the father and grandfather of the Neals living in New Salem now.

The first church building stood just north of the building that was built about 1900. In October, 1954, this second building was left for a new church home on the highway.

The New Salem Methodist Church was for many years a part of the Rising Fawn Circuit. Some of the ministers were Rev. Kelso Allison, Booth Thomas, Robinson, Threadgill, Hatfield, Bethea, Cannon, Wilson, and Walter Morton.

Since becoming a part of the Lookout Mountain Circuit, many of the pastors have been ministerial students from Emory University, the University of Chattanooga, and from Bob Jones College. While this is a Methodist Church, ministers from other denominations have been welcome. Rev. Lee LeCroy, an outstanding Baptist preacher, often preached here. He was beloved by all the community.

Some of the first members of the church were:

Mr. and Mrs. Jackson Bradford	Mr. and Mrs. Jim Cox
Delia Moore	Mr. and Mrs. Reuban Collins
Barbara Shopes	Mr. and Mrs. W. H. Gray
Mr. and Mrs. Frank Hawkins	Hester Neal
Mr. and Mrs. W. A. Moore	Jane Bradford
Mr. and Mrs. W. P. Cox	

Many of the present members are descendents of these older members. Mr. W. A. Moore was Superintendent of the Sunday School for many years. At present his grandson, Mr. Scott Gray, is Superintendent. The enrollment is now 135. The present pastor (1956) is Rev. Brunson Orgain. The church has a World War II Service Flag with seventy-one names on it.

Material furnished by: Rev. E. D. Worley.

CONCLUSION

*Greater love hath no man than this, that
a man lay down his life for his friends.*

John 15:13

"Early Methodism made no provision for defeat nor retreat." These were the words of Rev. John R. Stewart, written in 1937 in a personal letter to his kinswoman, Mrs. L. W. Bates. Wind, hail, snow and rain; mountains, swamps, cold and hunger; all combined, could not, and did not, deter the Circuit Rider.

This story of his hardships, failures, and successes, which we have tried to tell, is incomplete because many people who could have supplied the missing chapters, have passed on to glory.

Yet, our lives today are richer; the mantle that has slipped from stalwart shoulders of faith to ours, is woven with stronger threads; and the roots of Methodism have gone down eternally deeper, because of The Circuit Rider and Those Who Followed.



Bishop Roy H. Short

Presiding bishop over Holston Conference, in which a large number
of the churches in this book are located.

Those Who Have Presided Over The Sessions Of HOLSTON CONFERENCE

DATE	PRESIDENT	PLACE OF SESSION
1824 November 27	Bishop Roberts-----	Knoxville, Tenn.
1825 October 20	Bishops Roberts and Soule-----	Jonesboro, Tenn.
1826 November 2	Bishop Soule-----	Abingdon, Va.
1827 November 1	Bishop Roberts-----	Knoxville, Tenn.
1828 November 14	Bishop Soule-----	Jonesboro, Tenn.
1829 December 24	Bishop Soule-----	Abingdon, Va.
1830 November 4	Bishops McKendree and Soule-----	Ebenezer, Tenn.
1831 November 10	Bishop Hedding-----	Athens, Tenn.
1832 November 15	Bishop Emory-----	Evansham, Va.
1833 October 16	Bishop Roberts-----	Kingsport, Tenn.
1834 October 8	John Henninger-----	Abingdon, Va.
1835 October 7	Bishop Andrew-----	Abingdon, Va.
1836 October 2	William Patton-----	Reems Creek, N. C.
1837 October 18	Bishop Morris-----	Madisonville, Tenn.
1838 November 13	Bishop Andrew-----	Wytheville, Va.
1839 October 13	T. K. Catlett-----	Greeneville, Tenn.
1840 November 11	Bishop Morris-----	LaFayette, Ga.
1841 October 6	Samuel Patton-----	Rogersville, Tenn.
1842 October 5	Bishop Waugh-----	Knoxville, Tenn.
1843 October 4	Bishop Morris-----	Abingdon, Va.
1844 October 9	Bishop Janes-----	Reems Creek, N. C.

The following are all bishops:

1845 October 8	Andrew -----	Athens, Tenn.
1846 October 21	Capers -----	Wytheville, Va.
1847 October 20	Andrew -----	Jonesboro, Tenn.
1848 October 11	Paine -----	Knoxville, Tenn.
1849 October 11	Capers -----	Cleveland, Tenn.
1850 October 2	Andrew -----	Abingdon, Va.
1851 October 7	Capers -----	Athens, Tenn.
1852 September 29	Andrew -----	Asheville, N. C.
1853 October 12	Paine -----	Wytheville, Va.
1854 October 14	Pierce -----	Cleveland, Tenn.
1855 November 14	Paine -----	Jonesboro, Tenn.
1856 October 22	Andrew -----	Knoxville, Tenn.
1857 October 22	Early -----	Marion, Va.
1858 October 6	Andrew -----	Chattanooga, Tenn.
1859 October 26	Early -----	Abingdon, Va.
1860 October 17	Paine -----	Asheville, N. C.
1861 October 9	Andrew -----	Greeneville, Tenn.
1862 October 15	Early -----	Athens, Tenn.
1863 October 7	Early -----	Wytheville, Va.
1864 October 19	Early -----	Bristol, Tenn.
1865 September 14	Early -----	Marion, Va.
1866 October 10	McTyeire -----	Cleveland, Tenn.
1867 October 23	Wightman -----	Asheville, N. C.
1868 October 2	Wightman -----	Knoxville, Tenn.
1869 September 22	Doggett -----	Abingdon, Va.
1870 October 5	Kavanaugh -----	Wytheville, Va.
1871 October 18	Pierce -----	Morristown, Tenn.
1872 October 5	Doggett -----	Chattanooga, Tenn.

1873	October	15	Keener	Marion, Va.
1874	October	14	Doggett	Asheville, N. C.
1875	October	20	McTyeire	Knoxville, Tenn.
1876	October	18	Wightman	Bristol, Tenn.
1877	October	25	Doggett	Cleveland, Tenn.
1878	October	23	Kavanaugh	Knoxville, Tenn.
1879	October	28	Pierce	Abingdon, Va.
1880	October	20	McTyeire	Morristown, Tenn.
1881	October	26	McTyeire	Wytheville, Va.
1882	October	25	Wilson	Asheville, N. C.
1883	October	10	McTyeire	Chattanooga, Tenn.
1884	October	22	Keener	Bristol, Tenn.
1885	October	21	Keener	Cleveland, Tenn.
1886	October	28	McTyeire	Knoxville, Tenn.
1887	October	5	McTyeire	Abingdon, Va.
1888	October	3	Hargrove	Asheville, N. C.
1889	October	3	Wilson	Morristown, Tenn.
1890	October	1	Keener	Bristol, Tenn.
1891	September	30	Galloway	Chattanooga, Tenn.
1892	October	12	Fitzgerald	Wytheville, Va.
1893	October	11	Duncan	Knoxville, Tenn.
1894	October	24	Granbery	Abingdon, Va.
1895	October	10	Duncan	Tazewell, Va.
1896	October	7	Galloway	Cleveland, Tenn.
1897	October	6	Key	Bristol, Tenn.
1898	October	12	Hargrove	Morristown, Tenn.
1899	October	11	Wilson	Bluefield, W. Va.
1900	October	10	Granbery	Chattanooga, Tenn.
1901	October	9	Hendrix	Knoxville, Tenn.
1902	October	8	Morrison	Wytheville, Va.
1903	October	8	Hoss	Morristown, Tenn.
1904	October	12	Smith	Abingdon, Va.
1905	October	11	Duncan	Bristol, Tenn.-Va.
1906	October	10	Galloway	Cleveland, Tenn.
1907	October	9	Morrison	Bluefield, W. Va.
1908	October	6	Hoss	Knoxville, Tenn.
1909	October	6	Hoss	Johnson City, Tenn.
1910	October	5	Candler	Chattanooga, Tenn.
1911	October	4	Kilgo	Morristown, Tenn.
1912	October	2	Kilgo	Abingdon, Va.
1913	October	1	Denny	Cleveland, Tenn.
1914	October	14	Waterhouse	Bristol, Tenn.-Va.
1915	October	6	Murrah	Knoxville, Tenn.
1916	October	4	Atkins	Bluefield, W. Va.
1917	October	10	Waterhouse	Pulaski, Va.
1918	October	30	Denny	Johnson City, Tenn.
1919	October	8	Denny	Princeton, W. Va.
1920	October	6	Denny	Chattanooga, Tenn.
1921	October	5	Denny	Morristown, Tenn.
1922	September	27	Mouzon	Bristol, Va.
1923	October	3	Mouzon	Bluefield, W. Va.
1924	October	1	Mouzon	Knoxville, Tenn.
1925	September	30	Mouzon	Chattanooga, Tenn.
1926	October	6	DuBose	Johnson City, Tenn.
1927	September	28	DuBose	Knoxville, Tenn.
1928	October	3	DuBose	Princeton, W. Va.
1929	October	2	DuBose	Chattanooga, Tenn.
1930	October	9	DuBose	Bristol Va.-Tenn.
1931	October	7	DuBose	Pulaski, Va.

1932	October	5	Ainsworth	-----	Johnson City, Tenn.
1933	October	4	Ainsworth	-----	Knoxville, Tenn.
1934	October	3	Ainsworth	-----	Bluefield, W. Va.
1935	October	3	Ainsworth	-----	Chattanooga, Tenn.
1936	October	8	Ainsworth	-----	Cleveland, Tenn.
1937	October	7	Ainsworth	-----	Bluefield, W. Va.
1938	October	6	Kern	-----	Bristol, Va.
1939	October	4	Kern	-----	Knoxville, Tenn.
1940	October	9	Kern	-----	Knoxville, Tenn.
1941	October	8	Kern	-----	Chattanooga, Tenn.
1942	October	7	Kern	-----	Knoxville, Tenn.
1943	October	6	Kern	-----	Knoxville, Tenn.
1944	October	11	Kern	-----	Knoxville, Tenn.
1945	October	10	Kern	-----	Chattanooga, Tenn.
1946	October	2	Kern	-----	Kingsport, Tenn.
1947	October	1	Kern	-----	Bristol, Tenn.
1948	September	29	Kern	-----	Johnson City, Tenn.
1949	September	28	Kern	-----	Knoxville, Tenn.
1950	September	20	Kern	-----	Knoxville, Tenn.
1951	September	19	Kern	-----	Chattanooga, Tenn.
1952	September	24	Short	-----	Knoxville, Tenn.
1953	June	3	Short	-----	Knoxville, Tenn.
1954	June	2	Short	-----	Bristol, Tenn.
1955	June	1	Short	-----	Chattanooga, Tenn.
1956	June	6	Short	-----	Chattanooga, Tenn.
1957	June	5	Short	-----	Knoxville, Tenn.

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ADDENDUM

Office of the Clerk, Chattooga County, Summerville, Georgia.

Two deeds were found too late to include in the body of the text. They are as follows:

July 26, 1838, from Daniel Redwine to Irwin Atkinson, Richard Leigh, Wiley Wood, William Tapp, Brandon Thomas, Vinson Johnson, Thomas Ware, John Strickland and Lionette Atkinson, as Trustees of the Methodist Episcopal Church. This deed conveyed a 4 acre tract in Land Lot 171 in the 13th District and 4th Section of Chattooga County, Georgia, which is near a community now known as Chelsea.

February 22, 1845, from Daniel Redwine to Irwin Atkinson, Richard Leigh, Wiley E. Wood, William Tapp, Brannon Thomas, Vinson Johnson, John Strickland, Elijah Wyatt, as Trustees in trust for Broomtown Campground.

Attorney F. H. Boney of Summerville, Georgia, who found these deeds, writes as follows: "This property was described as adjacent and adjoining property heretofore conveyed by the grantors to the Broomtown Campground and in my opinion has reference to the deed executed on July 26, 1838. This property is rather close to what is now known as Chelsea and is very close to the spot shown as Broomtown on the ancient map which we looked at in my office. I am thoroughly convinced that there was a Methodist Church located in Chattooga County near a settlement or community known as Broomtown which probably went out of existence prior to the memory of present settlers in that neighborhood."

See p. 312.

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*McDaniel, Susie Blalock, *Official History of Catoosa County, Georgia*, gives J. O. A. Trogan as pastor for Newnan Springs 1897-98 and J. O. A. Hickman for Bethel before 1909. North Georgia Conference Minutes give J. O. A. Grogan for Ringgold for 1897. The three initials are a little unusual and we are inclined to think there may be some confusion in the names.

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Churches Included In The Study Clo

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HAMILTON COUNTY

1. Centenary
2. Wauhatchie
3. Tyner
4. Harrison*
5. Red Bank
6. Signal Mountain (Fairmount)*
7. Hixson
8. Jackson's Chapel* (Prairie Spring)*
9. Reneau's Chapel*

MARION COUNTY

10. McKendree, Jasper
11. Annex (McDaniel's Chapel)*
12. Hale's Chapel, Guild
13. Macedonia
14. Whiteside

SEQUATCHIE COUNTY

15. Chapel Hill (Henninger's Chapel)*
16. Welch's Chapel

BLEDSON COUNTY

17. Wesley Chapel
18. Pikeville

RHEA COUNTY

19. Dayton First Church
20. Washington*

McMINN COUNTY

21. Spring Creek
22. Calhoun

BRADLEY COUNTY

23. Charleston
24. Henegar's
25. Tasso (Chatata)*
26. Broad Street, Cleveland
27. First Church, Cleveland

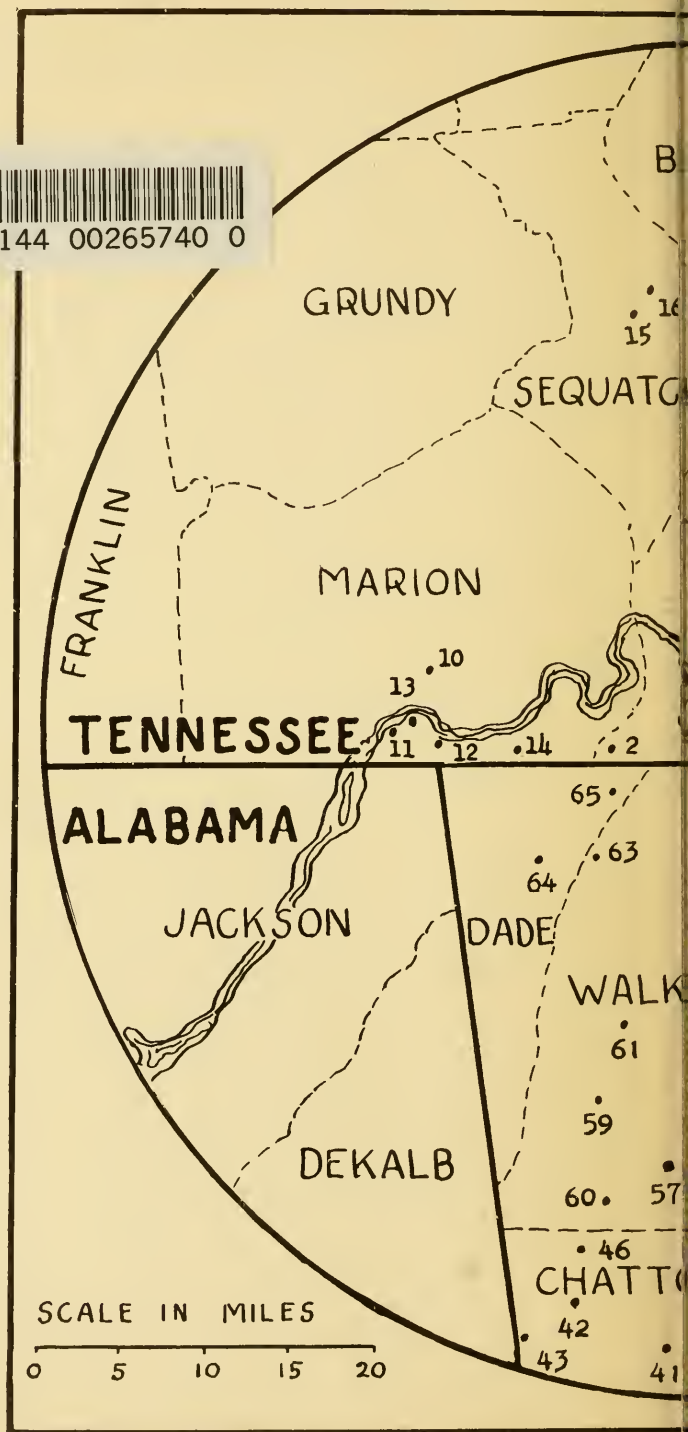
POLK COUNTY

28. Benton

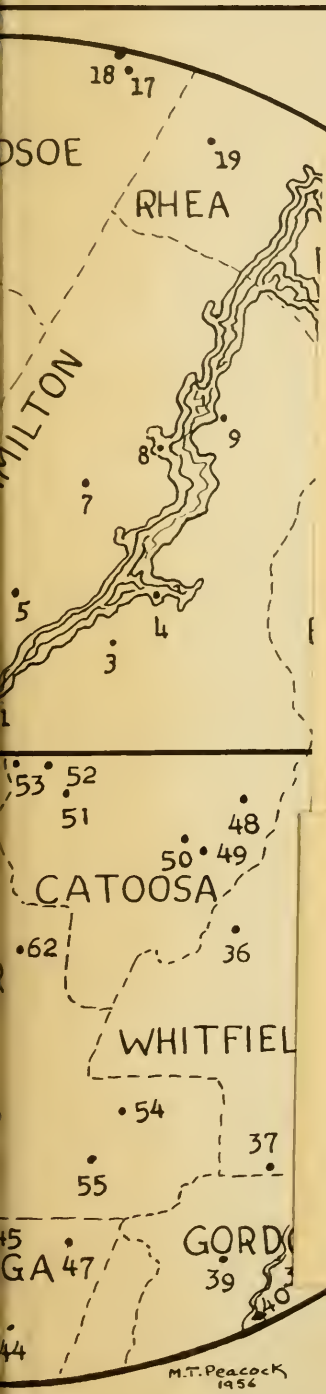
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Hill

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and those who followed.

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